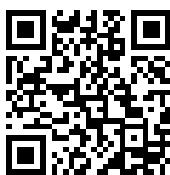

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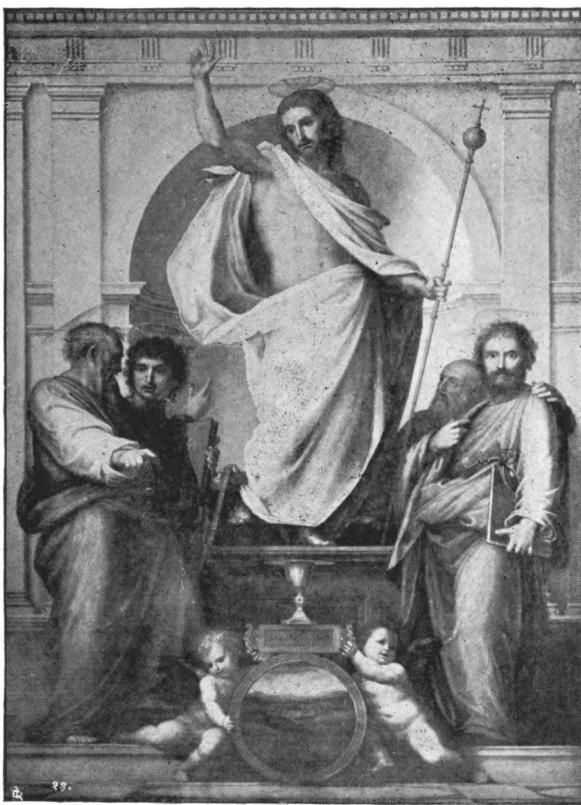


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**THE FOUR EVANGELISTS
IN CLASSIC ART**





FRA BARTOLOMMEO.

PITTI GALLERY, FLORENCE.

THE RESURRECTION.

NEW YORK

2 & 3 BEAVER HOUSE

THE FOUR EVANGELISTS

IN CLASSIC ART

EDITED BY

RACHEL A. LA FONTAINE

COMPILER AND ILLUSTRATOR OF "SONGS FOR CHRISTMAS" "SONGS
OF EASTER" ETC.



NEW YORK
THOMAS WHITTAKER
2 & 3 BIBLE HOUSE

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Faithful and religious painters interpret to those of us who can read them, so far as they already see and know, the things that are forever.

"Charity never faileth"—RUSKIN.

INTRODUCTORY POEM

[Handwritten signature]

THE FOUR EVANGELISTS

“Supra Cælos dum concendit”

Translated by E. H. Plumptre, D. D.

See, far above the starry height,
Beholding, with unclouded sight,
The brightness of the sun,
John doth, as eagle swift, appear,
Still gazing on the vision clear
Of Christ, the Eternal Son.

To Mark belongs the lion's form,
With voice loud-roaring as the storm,
His risen Lord to own;
Called by the Father from the grave,
As victor crowned and strong to save,
We see him on his throne.

The face of man is Matthew's share,
Who shows the Son of Man doth bear
Man's form with might divine,
And tracks the line of high descent
Through which the Word with flesh was blent,
In David's kingly line.

To Luke the ox belongs, for he,
More clearly than the rest, doth see
Christ as the victim slain;
Upon the cross as altar true,
The bleeding, spotless Lamb we view,
And see all else in vain.

So from their source in paradise
The four mysterious rivers rise
And life to earth is given;
On these four wheels and staves, behold,
God and His ark are onward rolled,
High above earth in heaven.

—*From the Latin of Adam of St. Victor.*

PREFACE

The Christian Church, looking at the origin of the Four Gospels, and the attributes which God has in rich measure been pleased to bestow upon them by His Holy Spirit, found a prophetic picture of them in the four living cherubim, named from heavenly knowledge, seen by the Prophet Ezekiel at the River Chebar. Like them, the Gospels are four in number; like them, they are the Chariot of God, *Who sitteth between the Cherubim*; like them, they bear Him on a winged throne into all lands; like them, they move wherever the Spirit guides; like them, they are marvelously joined together, intertwined with coincidences and differences; wing interwoven with wing, and wheel inwound with wheel; like them, they are full of eyes, and sparkle with heavenly light; like them, they sweep from heaven to earth, and from earth to heaven, and fly with lightning speed, and with the voice of many waters.

—BISHOP CHRISTOPHER WORDSWORTH.

Introduction to the Four Gospels.

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THE FOUR EVANGELISTS
BOOK I



GUERCINO DA CENTO.

THE FOUR EVANGELISTS.

DRESDEN.

SAINT MATTHEW





PHILIPPE CHERY.

LEGRIS.

ST. MATTHEW.

SAIN^T MATTHEW

APOSTLE, EVANGELIST AND MARTYR

CAROLINE FRANCES LITTLE

Illustrated by Ethelreda and others
and designed by the author

Matthew the Apostle,
The writer and first interpreter
of God's word to man,
A殉道者



LEGRIS.

ST. MATTHEW.



SAINT MATTHEW

APOSTLE, EVANGELIST AND MARTYR

BY

CAROLINE FRANCES LITTLE

*Author of "The Three Vocations," "Little Winter-Green" and
"Thoughts for the Christian Year"*

— • —

*"O may we tread the sacred road,
That Saints and holy Martyrs trod;
Wage to the end the glorious strife,
And win like them a crown of life."*



INTRODUCTORY NOTE

In preparing this sketch of St. Matthew I am indebted to the following books: "The Church Encyclopedia," "Rees' Encyclopedia," "Smith's Bible Dictionary," "Alexander's Bible Dictionary," "Thoughts on the Services," "Ecclesiastical and Historical Lives of the Saints," Dr. Fleetwood's "Lives of the Apostles," Neale's "Mediæval Hymns," Mrs. Clement's "Legendary Art," "Walks and Homes of Jesus," Mrs. Jameson's "Sacred and Legendary Art," Bible Commentaries, and other Works.

C. F. L.

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INTRODUCTORY SONNET

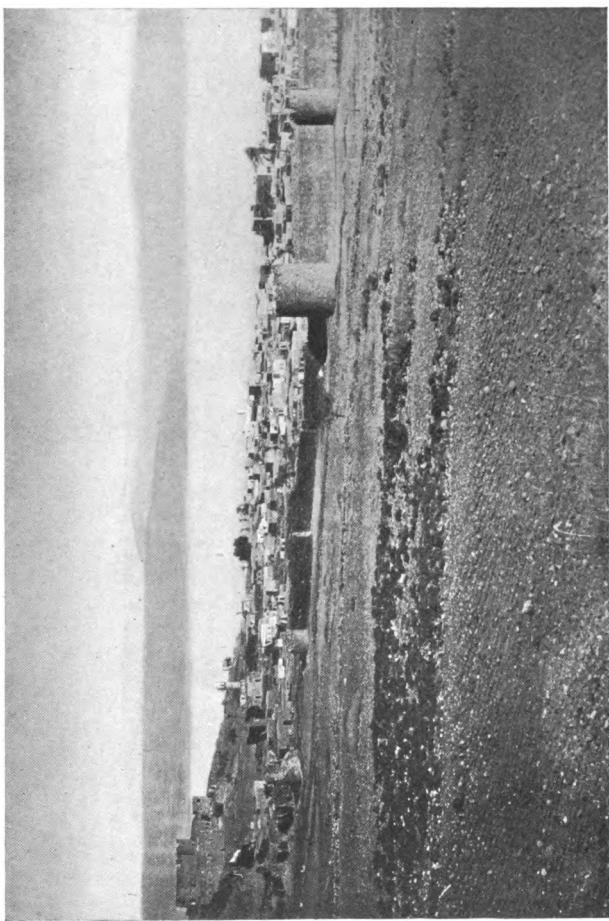


THORWALDSEN.

COPENHAGEN.

ST. MATTHEW AND THE ANGEL.

(*Marble Medallion.*)



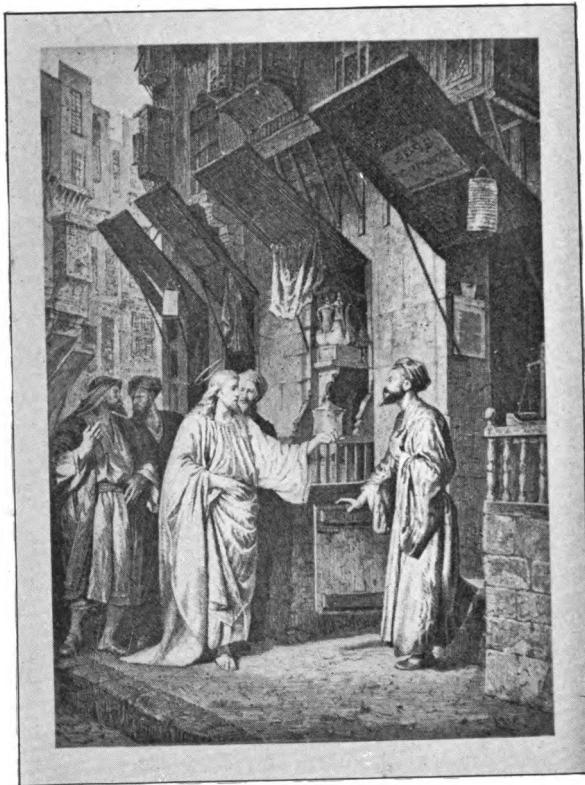
SEA OF GALILEE.

SAINT MATTHEW'S CALL

Beside the azure sea of Galilee,
Where white-winged ships went sailing free and bold,
A Hebrew sat, and daily earned his gold.
But who is this, that walks beside the sea?
It is the Lord of all, yes it is He;
Who in His Hands the countless worlds doth hold,
Yet seeks to draw this soul safe to His fold,
And gently calling him, says "Follow Me."
But will he leave the wealth that is so dear,
And in its lieu take poverty and death?
Ah! yes, forsaking all, his home, his friends,
He follows where Christ leads, yet fears no fear,
Till for the Martyr's crown he yields his breath,
And to the Heavenly home, his soul ascends.

—C. F. L.





ALEXANDRE BIDA.

H. BROWNE.

ST. MATTHEW'S CALL.

CHAPTER I

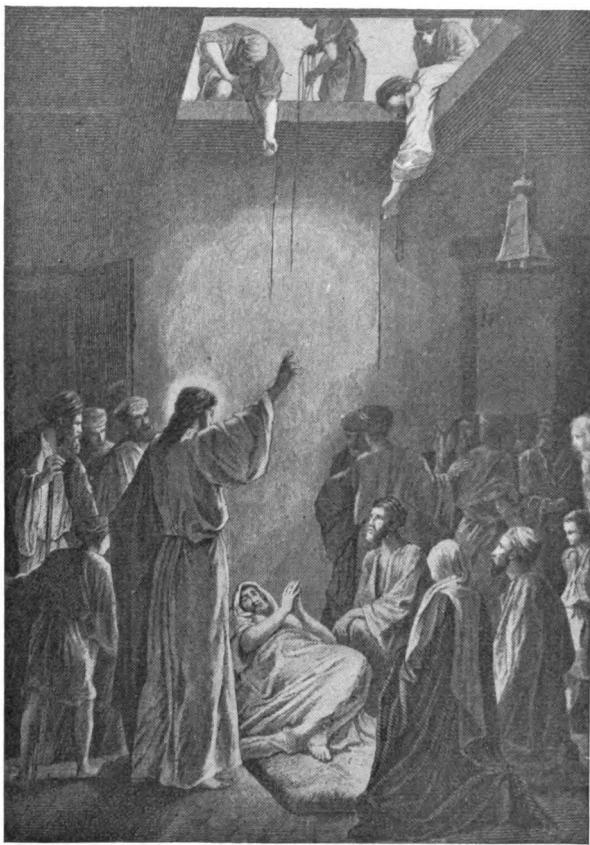
THE CALLING OF SAINT MATTHEW

“Enough, when Thou wert passing by,
To hear Thy voice, to meet Thine eye;
He rose, responsive to the call,
And left his task, his gains, his all.”

In the plain of Gennesaret, formerly called “The Garden of Princes,” and “Paradise,” beside the sparkling waters of Chinnereth stood Capernaum, one of nine stately white cities that nestled among the Galilean hills. This city, the home of St. Matthew, enjoys the great honour of being called Our Lord’s “own city.” Here He is said to have been “at home.” In all the world there was no more beautiful and fertile spot than the borders of the lake shore. So deep was the depression, of volcanic origin, which held the lake, and so entirely was it shut in by the surrounding hills, that the atmosphere was like that of the tropical regions. Here sweet flowers bloomed the year around, filling the balmy air with their fragrance. The oleander, the almond, the crocus, the scarlet lily, or martogan, whose glory surpassed that of Solomon, the cyclamen, the amyrillis and the hyacinths, “poured from

their pearly vases spikenard forth." Pomegranates, citrons, figs, bloomed and bore fruit in abundance, and the sower and the reaper worked side by side. Above the sea shore rose the hills, terraced with vineyards and gardens up to the beautiful city, from the summit of whose synagogue the eye could traverse the whole surrounding country.

Driven from Nazareth by the fanatical outbursts of His countrymen, our Blessed Lord came to Capernaum and dwelt there; not to find retirement, or to associate only with the cultured and refined, but to mingle with the peasants and fishermen, who toiled for their daily bread. Capernaum was the very centre of industrial activity in the northern part of Palestine. Jews, Greeks, Romans and Egyptians engaged in traffic, and caravans of travelers passed constantly to and fro from Damascus to Jerusalem. One Sabbath, when our Lord was in the beautiful synagogue, which the Roman Centurion had built, He cured one who was possessed of an evil spirit; and so great was the enthusiasm of the people, that all the sick were brought to Him and He healed them. Soon after this, He cured one stricken with the dread leprosy, and he blazened it abroad so that our Lord could no more openly enter into the city, but was without, St. Mark says,



ALEXANDRE BIDA.

HEDOUIN.

JESUS HEALS THE MAN WITH THE PALSY.

in desert places, where the people came to Him from every quarter. All these marvelous cures were the talk of the day, and St. Matthew, a Jew, must have been present in the synagogue, and seen with his own eyes, the casting out of the evil spirit, and being also a public man, in a position where he came in daily contact with all classes, he of course was conversant with the common talk about the work and teachings of Christ, the Nazarene Prophet. The Gospel says that the Blessed Jesus again entered into Capernaum, and, "straightway many were gathered together, insomuch that there was no room to receive them, no, not so much as about the door." Then it was that one, sick of the palsy, was borne by four loving friends to the Great Physician. "And when they could not come nigh unto Him because of the press, they uncovered the roof where He was, and let down the bed whereon the sick of the palsy lay." Our Lord seeing their faith forgave the sins of the sick man; and then, when He read in the hearts of the Scribes, that they blamed Him for arrogating to Himself a prerogative that belonged only to God, He made the memorable answer: "That ye may know that the Son of Man hath power on earth to forgive sins (then saith He to the sick of the palsy), I say unto thee, Arise, and

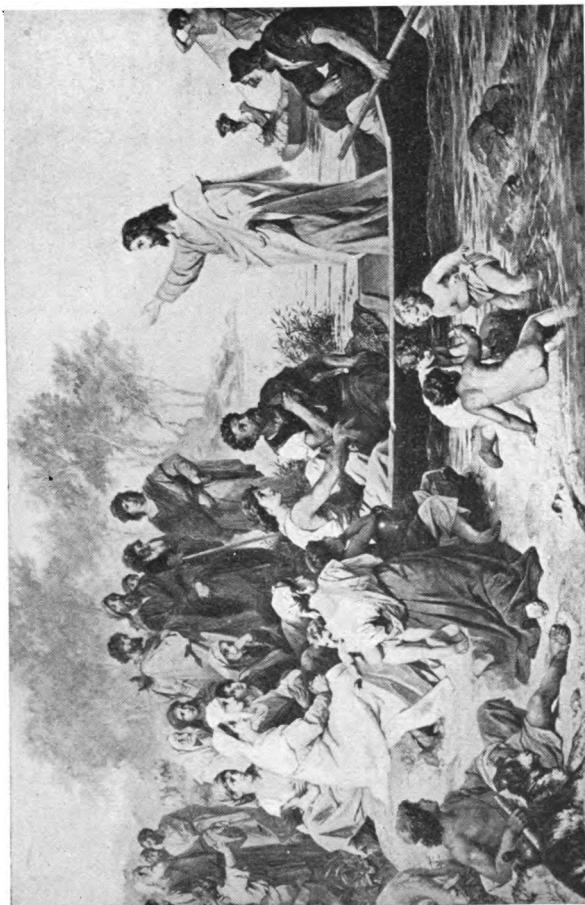
take up thy bed and go thy way into thine house." As the stricken man obeyed, a new life thrilled through his veins, and erect, healed of his disease, purified from his sins, "he went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it in this fashion." The whole town was electrified by the wondrous occurrence, and as the crowds surged past the receipt of custom, where St. Matthew sat, he was in touch with all the thoughts and opinions of the different classes. The devout Jews were looking and yearning for the Messiah; and now in their midst appeared One, Who could heal the sick, cast out evil spirits, and even claimed to forgive sins. What think ye? Is He the Christ? If Christ come can He do more miracles than these? In all probability, many who had been healed were friends, or at least persons known to St. Matthew; and deep into the heart of the publican, as he sat at his daily business, must have sunk the wondrous stories of the New Prophet's power.

We gather from the Gospel that our Lord loved all the beauties of nature; the birds, the flowers, the white cities glistening on the hills, were often in His mind and all furnished Him with subjects for parables and discourses. He also loved the blue

NATIONAL GAL. BERLIN.

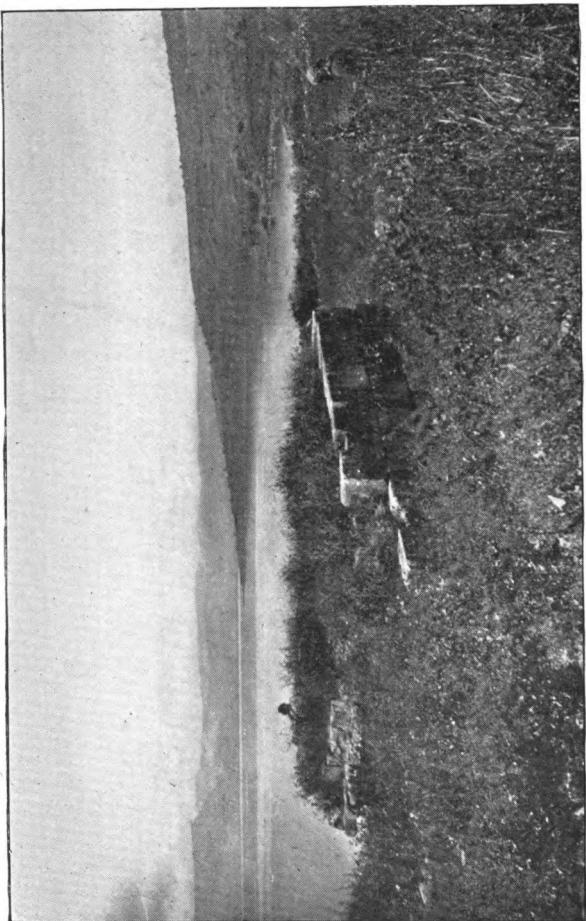
CHRIST PREACHING FROM A BOAT.

HOFMANN.



SEA OF GALILEE, NEAR CAPERNAUM.

MODERN.



waters of the lake, whither He was wont to resort, and on the waters of which, from the bows of a fisherman's dory He sometimes taught the people. Just after the healing of the paralytic, He went forth and walked beside the sea shore, with multitudes following Him, and listening to the gracious words that fell from His lips. The sun shone down upon the fair scene; on the western slope stood the city, with its magnificent synagogue; below were the fields of grain, the vineyards, and the fragrant flowers, while beside Him rippled the waters of the miniature sea, flecked with its myriads of sails.

“Clear silver waters in a cup of gold,
Under the sunlit steeps of Gadara,
It shines—His Lake—the sea of Chinnereth—
The waves He loved, the waves that kissed His feet,
So many blessed days. Oh, happy waves,
Oh, little, silver, happy sea, far-famed,
Under the sunlit steeps of Gadara!”

Such were the environments of Levi, the son of Alphaeus, or Matthew the publican, as he sat in his little toll-booth, by the sea, to collect the ferry tax of those who would cross the lake. “Holding the keys of glad Gennesaret, took tribute of all passers-by.” The crowds drew nearer to him, and as with heart beating high with hope and wonder he looked forth at the multitudes surrounding the Gentle Teacher of Nazareth, those mild but all-conquering

eyes were fixed upon him! On him, the publican, despised by his own countrymen, the Lord looked, saying, "Follow Me!" "And he left all, rose up and followed Him!"

"For grace within his heart had stirred;
There needed but the timely word;
It came, true Lord of souls! from Thee
That royal summons 'Follow Me!'"

The instantaneous obedience of St. Matthew was the more remarkable in that he did not leave a humble occupation, as did some of the other Apostles, for his was a position of trust, of wealth and of power. He resigned his position forever, for he knew that his employers would not reinstate one who had left without giving notice, thus possibly leaving his accounts entangled and his work unfinished. The Gospel account of the calling of this Apostle, as given by himself, St. Mark and St. Luke, is brief, yet full enough to bring out in prominent relief some strong points of his character. One of these is the fact of his not being ashamed to acknowledge the Master he had chosen. We learn of others, that they came unto our Lord secretly, and at night, for fear of the Jews; but not so with Levi; he was proud of the choice he had made, and gave a great feast in his own house

BRUNSWICK GALLERY.

CALLING OF ST. MATTHEW.

MOYART.

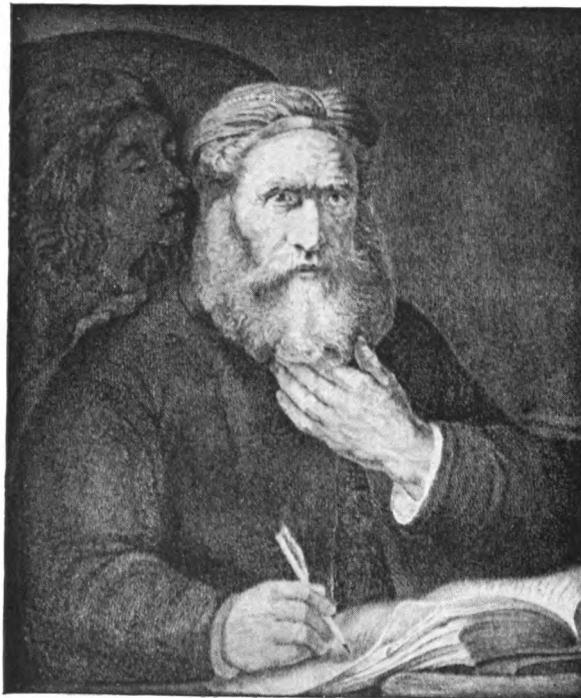


(which shows he was a man of wealth); and to meet the Lord and His disciples, he invited his friends among the publicans, in the hope perhaps that they might be won by the gracious words of his Divine Guest. Of that banquet St. Luke says: "And Levi made Him a great feast in his own house; and there was a great company of publicans and others that sat down with them." It was then that Christ taught the lessons of humility, when the haughty Scribes and Pharisees murmured against Him, saying: "Why do ye eat with publicans and sinners?" That lesson on humility St. Matthew never forgot; and says a devout writer: "The Evangelist St. Matthew made a great feast, which was graced by the presence of Jesus; in his Gospel he says not one word about it!" Wherever he speaks of himself, it is as Matthew the publican, not Levi, the son of Alphaeus, the name which the other Evangelists give him; for he never forgot his worldly occupations, and the love of Jesus that had called him from such a position to be one of His own disciples.

From the calling of St. Matthew there are many powerful lessons to be gleaned, but they are concisely expressed in the words of the collect for his day. (September Twenty-First.)

¶ "O Almighty God, Who by Thy blessed Son didst call Matthew from the receipt of custom to be an Apostle and Evangelist, grant us grace to forsake all covetous desires and inordinate love of riches, and to follow the same, Thy Son Jesus Christ, who liveth and reigneth with Thee and the Holy Ghost, One God, world without end. Amen." ¶





REMBRANDT.

LOUVRE, PARIS.

ST. MATTHEW THE EVANGELIST.

SAINT MATTHEW THE APOSTLE AND EVANGELIST

Dear Lord, on this Thy servant's day,
Who left for Thee, the gold and mart,
Who heard Thee whisper, "Come away,"
And follow'd with a single heart,

Give us amid earth's weary moil,
And wealth for which men cark and care,
Mid fortune's pride, and need's wild toil,
And broken hearts in purple rare,

Give us Thy grace to rise above
The glare of this world's smelting fires,
Let God's great love put out the love
Of gold, and gain, and low desires.

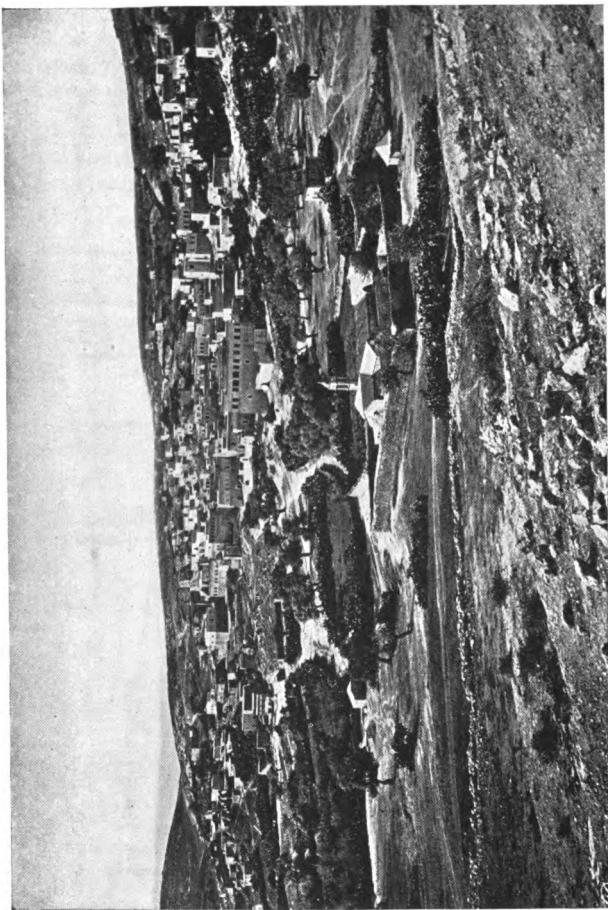
Still, like a breath from scented lime
Borne into rooms where sick men faint,
His voice comes floating thro' all time,
Thine own Evangelist and Saint.

Still sweetly rings the Gospel strain
Of golden store that knows not rust;
The love of Christ is more than gain,
And heavenly crowns than yellow dust.
—Hymns "Ancient and Modern."

He parted with shadows, and found great substance; he gave up things temporal, and found things eternal.

—ISAAC WILLIAMS.

NAZARETH, PALESTINE.



CHAPTER II

THE LIFE OF SAINT MATTHEW

“Meanwhile with every son and saint of Thine
Along the glorious line
Sitting by turns beneath Thy sacred feet,
We'll hold communion sweet.”

Latin, *S. Mattheus.*

French, *Saint Matthieu.*

Italian, *San Matteo.*

German, *Der Heilige Matthaus.*

St. Matthew or Levi, although engaged in collecting the Roman taxes, was yet a Jew, “a Hebrew of the Hebrews.” He was the son of Alphaeus, and by some authorities is supposed to have been the son of Alpheaus or Cleopas, whose wife was kinswoman of the Blessed Virgin. He was a Galilean, and is believed to have been born at Nazareth, but later in life, as the Gospel shows, his place of residence was the beautiful white city of Capernaum, situated at the north-west corner of the Lake of Gennesaret, or as it is otherwise called, the Sea of Tiberias, the Lake of Galilee, and the Sea of Chinnereth. The name Matthew means God’s Gift, as our common Theodore does, and it is believed that his father’s business had been the same as his son’s, that of a publican or tax-gatherer. When St. Mat-

thew first appears in the Gospel narrative, he is seated at the receipt of custom, evidently to collect the custom rates upon commodities that came and went by water, and also to exact the tribute which all passengers were obliged to pay who desired to cross the lake. This water tax is frequently referred to by Jewish writers, and the tax paper, on which two great letters were written, was called "The Ticket of the Publicans." This the traveler was obliged to show, when he reached the other side of the lake, in order to prove that he had already paid the required duty.

[This office of tax-gatherer or publican was one held in great detestation by the Jews, who were very restless under the tyranny of the Roman yoke. Knowing that God had made them His free and chosen people, they objected to paying any tribute to a foreign power.] The Roman publicans were men of high rank, and of the Equestrian order, and they farmed out the revenues of whole districts, for being themselves usually ignorant of the ways and customs of many of the countries brought under the Roman power, they preferred that the work of collecting should be given to the natives. [Thus it was that St. Matthew and Zaccheus were collectors of the tax rates, and belonged to the hated class of the



CAPERNAUM, PALESTINE.

MODERN.



OTHO VAN VEEN.

MUSEUM, ANTWERP.

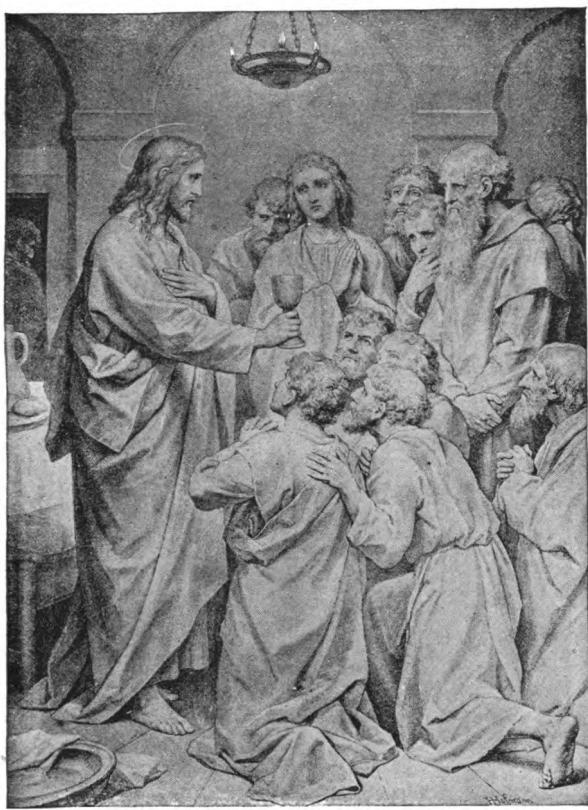
CHRIST AND ST. MATTHEW.

inferior publicans, who collected the foreign tribute of their own brethren. Another reason why the Jews detested the publicans was that their occupations necessitated their intercourse with the Gentiles, and this was not in accordance with the strict Jewish views. The inferior publicans paid to the superior ones a specified sum for the privilege of collecting the taxes, and hence in order to reimburse themselves they often resorted to extortion and oppression. On this account they were spoken of by Jews and Gentiles alike as cheats and robbers. And in the Scriptures the names “publicans and sinners” are generally associated.

Our Lord came to seek and to save those that were lost, and it was not among the wealthy and the cultured that we most often find Him, but His daily walk was with those who toiled for their bread, among the peasants and fishermen, the publicans and sinners. [After St. Matthew's call, and the great feast which he gave in honour of the Lord, he seems to have followed Christ throughout His earthly ministry, abandoning the lucrative position of a public official, and a home of luxury and wealth, to follow One Who had not where to lay His head!] In the enumeration of the twelve Apostles by the other Evangelists, St. Matthew's name always comes be-

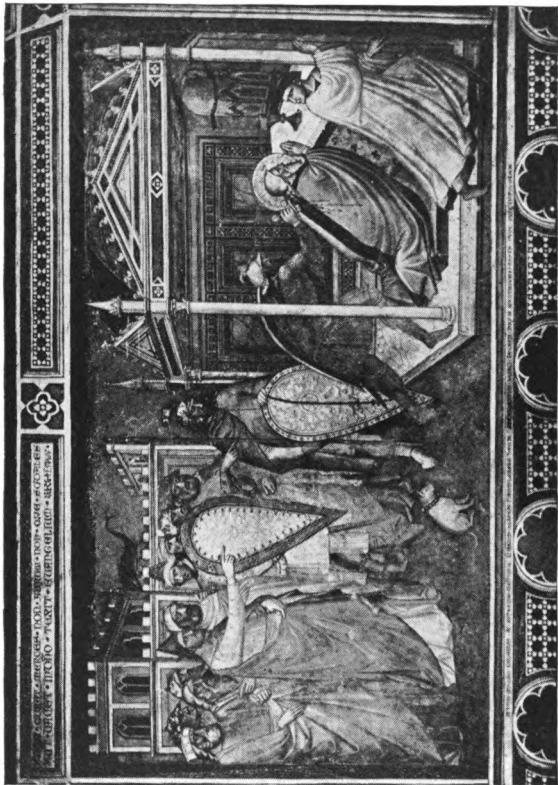
fore that of St. Thomas, but when St. Matthew names them, he places his companion before himself, saying, "Thomas and Matthew the publican." The other Evangelists omit the hateful appellation of the publican, which his sincere humility compels him to retain.

When our Blessed Lord determined to choose from among His followers the Twelve who should become the close companions of His ministry, He went out into a mountain to pray, and continued all night in prayer to God. Then, as day broke, "He called to Him His disciples, whom also He named Apostles." (St. Luke vi., 12 and 13.) In St. Mark's version it says: "And He ordained Twelve that they should be with Him, and that He might send them forth to preach, and to have power to heal sickness and to cast out devils." Of this highly honoured number, St. Matthew, the despised publican, was one. Although chosen from a position of worldly power, where the love of gold might ere long have taken possession of his heart, and led to parsimony and covetousness, he was yet found so worthy by our Lord, that of the many disciples who thronged Him, He desired St. Matthew to be one of the College of Apostles; and already He knew that he would be the first to write His Life.



HOFMANN.

CHRIST INSTITUTETH HIS HOLY SUPPER.



CH. SAN FRANCESCO, PRATO, ROME.

MARTYRDOM OF ST. MATTHEW.

GERINI.

There is little more told us in the Gospels about St. Matthew, but we know that he was with our Lord during the remaining years of His ministry, and was present at the Last Supper, when the Holy Eucharist was first celebrated. On the great Easter Day, when our Lord appeared in the small, upper room, St. Matthew was there, while his companion, the doubting St. Thomas, was absent. After the Ascension it is recorded in the Acts that all the Apostles, St. Matthew included, abode in an upper room, and "These all continued with one accord in prayer and supplication, with the women and Mary, the Mother of Jesus, and with his brethren." The traditions of the Church (and there is no history of any people or nation so reliable in all essentials as that of God's Holy Catholic Church), teach that after the Ascension St. Matthew remained in Palestine at least eight years, preaching the Gospel to his fellow countrymen, before starting to carry the glad tidings to the Gentiles. Ethiopia in Asia was the province of St. Matthew's Apostolic labours in the mission field. His powerful preaching, his wonderful miracles, for all the Apostles had received the power to work miracles, triumphed over the wickedness and idolatry of the Ethiopians. St. Matthew remained some twenty or more years in

Ethiopia and Egypt, but at last suffered martyrdom at Nadabar (or Naddever) by the hand of an assassin, in the reign of Domitian, probably about the year 90 A. D.

In the beautiful picture of the martyrdom of St. Matthew by Gerini, the aged Saint kneels before the altar on which are placed the Sacred Elements. A band of soldiers, with the appointed assassin in front, presses forward, and the ruthless murderer, halberd in hand, stabs St. Matthew, and thus before the altar the soul of the Apostle, Evangelist and martyr takes its flight into the glorious realms of Paradise.

Concerning the statement that St. Matthew practiced great austeries in life after his call to follow Christ, we have the authority of the great St. Clement of Alexandria, who says: "St. Matthew was remarkable for the great austerity of his life, eating no flesh, his usual diet being roots, seeds and berries." [His life of ease and luxury before his conversion seemed ever present in the mind of the Apostle, and he sought to atone for it by a life of special self-denial.]

The Evangelists occupy a prominent place in Art. In the words of Mrs. Jameson: "Since on the Four Evangelists, as the witnesses and interpreters of a



LUCAS VAN LEYDEN.

MUSEUM, ANTWERP.

ST. MATTHEW.

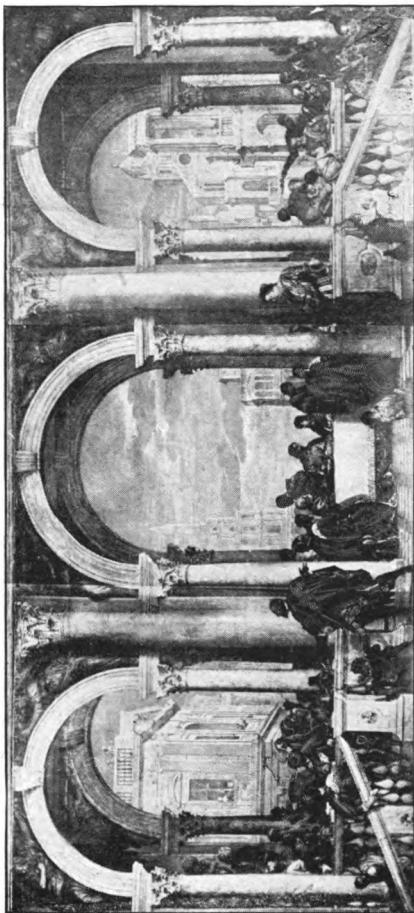
revealed religion, the whole Christian Church may be said to rest, as upon four majestic pillars, we cannot be surprised that representations of them should abound, and that their effigies should have been introduced into Christian places of worship from very early times." The four living creatures of Ezekiel and of The Revelation, were very early applied to the Evangelists. To St. Matthew was given the cherub or human semblance, because he begins his Gospel with the human generation of Christ, and because he reveals to us more of the Human Nature of our Blessed Lord than of the Divine. Where St. Matthew is represented as an Evangelist, he is pictured as an old man with a gray beard, a book in his hand, and an angel near him, dictating to him, and sometimes holding the ink-horn, or supporting the book. When he appears only as an Apostle with the other twelve, he carries a purse or a money box, in reference to his former worldly calling. The favourite subject for pictures of St. Matthew is his being called by Christ, as he sat at the receipt of custom. The earliest that Mrs. Jameson refers to is in a Greek manuscript of the ninth century, where he sits with both hands upon a heap of gold which lies on the table before him; and turning, he looks around at Christ, who stands behind him. A very

beautiful painting by Paul Veronese is that of the Feast which Levi made for Christ and His disciples. It is one of the artist's gorgeous banquet scenes, now seen in the Academy, Venice. It conveys to us a vivid idea of the wealth and luxury that surrounded Levi before he left all to follow Christ. In Art St. Matthew has not been as favourite a subject as some of the other Saints, for there are not very many Gospel or legendary events in his life to form varied subjects for the skill of the artist.

ACADEMY, VENICE.

FEAST IN THE HOUSE OF LEVI.

VERONESE.





LEONARDO DA VINCI.

FRESCO, S. M. DELLE GRAZIE, MILAN.

ST. MATTHEW THE APOSTLE.

(*Detail from the Last Supper.*)

SAINT MATTHEW THE APOSTLE

Ye hermits blest, ye holy maids,
The nearest Heaven on earth,
Who talk with God in shadowy glades,
Free from rude care and mirth;
To whom some viewless teacher brings
The secret lore of rural things,
The moral of each fleeting cloud and gale,
The whispers from above, that haunt the twilight vale.

Say, when in pity ye have gazed
On the wreathed smoke afar,
That o'er some town, like mist upraised,
Hung hiding sun and star,
Then as ye turned your weary eye
To the green earth and open sky,
Were ye not fain to doubt how Faith could dwell
Amid that dreary glare, in this world's citadel?

But Love's a flower that will not die
For lack of leafy screen,
And Christian Hope can cheer the eye
That ne'er saw vernal green;
Then be ye sure that Love can bless
Even in this crowded loneliness,
Wherè ever-moving myriads seem to say,
Go—thou art nought to us, nor we to thee—away!

There are in this loud stunning tide
Of human care and crime,
With whom the melodies abide
Of th' everlasting chime;
Who carry music in their heart
Through dusky lane and wrangling mart,
Plying their daily task with busier feet,
Because their secret souls a holy strain repeat.

How sweet to them, in such brief rest
As stronging cares afford,

In thought to wander, fancy—blest,
 To where their gracious Lord,
 In vain, to win proud Pharisees,
 Spake, and was heard by fell disease—
 But not in vain, beside yon breezy lake,
 Bade the meek publican his gainful seat forsake.

At once he rose, and left his gold;
 His treasure and his heart
 Transferred, where he shall safe behold
 Earth and her idols part;
 While he beside his endless store
 Shall sit, and floods unceasing pour
 Of Christ's true riches o'er all time and space,
 First Angel of His Church, first steward of His Grace.

Nor can ye not delight to think
 Where He vouchsafed to eat,
 How the Most Holy did not shrink
 From touch of sinner's meat;
 What worldly hearts and hearts impure
 Went with Him through the rich man's door,
 That we might learn of Him lost souls to love,
 And view His least and worst with hope to meet above.

These gracious lines shed Gospel light
 On Mammon's gloomiest cells,
 As on some city's cheerless night
 The tide of sunrise swells,
 Till tower and dome, and bridge-way proud
 Are mantled with a golden cloud,
 And to wise hearts this certain hope is given:
 "No mist that man may raise shall hide the eye of Heaven."

And Oh! if e'en on Babel shine
 Such gleams of Paradise,
 Should not their peace be peace divine,
 Who day by day arise
 To look in clearer heavens and scan
 The work of God untouched by man?
 Shame on us, who about us Babel bear,
 And live in Paradise, as if God was not there!

—Keble's *Christian Year*.



ALEXANDRE BIDA.

HEDOUIN.

ST. MATTHEW WRITING HIS GOSPEL.

CHAPTER III

THE GOSPEL OF ST. MATTHEW

Praise Lord for him, whose Gospel Thy Human Life declared,
Who worldly gains forsaking, Thy path of suffering shared.
From all unrighteous mammon, O give us hearts set free,
That we, what'er our calling, may rise and follow Thee.

—*Earl Nelson.*

The great St. Gregory of Nazianzen, that devout and well known theologian, who ranks as one of the foremost among the Fathers of the Early Church, says: “Matthew wrote for the Hebrews, Mark for the Italians, Luke for the Greeks, for ALL the great herald John.” The Gospel of St. Matthew, being written from a Jewish standpoint, and to the Jews reveals Christ to us in His Humanity as the descendant of King David, through His Holy Mother Mary. In the words of another, “To St. Matthew’s purpose it was essential to set forth the Son of God as the looked-for Messiah, the king of both the historical and spiritual Israel, and as the Perfect Man.” The learned St. Jerome says of this Gospel: “It was written for the Hebrews, and for the Jews all over the world to show that He was the Messiah of the Old Testament.”

In a critical study of the Gospel of St. Matthew, the questions which first arise are: At what date was it written? And in what language was it composed? We learn much by reference to the writings of the Fathers, than whom there are no more reliable witnesses for contemporary historical and ecclesiastical data.

Irenaeus says that the Gospel of St. Matthew was written "when Peter and Paul were preaching in Rome," that is probably in the time of Nero. The earliest date, therefore, which can be assigned to it is about twenty years after the Ascension, and possibly it was written as late as A. D. 64 or 65. The erroneous teaching of some, that it was written soon after the Ascension, is not sustained by the writings of the Fathers. The Early Church in her first years had no New Testament. The oral instructions of the Apostles and their assistants were the means by which the converts were taught. The account of the Life, Death and Words of Our Lord was conveyed by word of mouth. When the time of the dispersion of the Jews was near, and the Apostles were some dead and others going to different fields of labour, then there appeared to be an eminent fitness in committing the Gospel account to writing for the use of the future Church.



PINTURICCHIO.

FRESCO IN CH. OF S. M. DEL POPOLO, ROME.

ST. MATTHEW.

That St. Matthew wrote his Gospel in Hebrew there can be no question, and the fact was never doubted until the time of Erasmus, who deemed himself wiser than the Fathers and the authority of the whole ancient Church. We have the testimony of Papias (A. D. 116), of Irenaeus (A. D. 171), Oregen (A. D. 230), and of St. Athanasius, Cyril of Jerusalem, Epiphanius, St. Gregory, St. Chrysostom and Eusebius concerning the statement that he wrote in the Hebrew or Syro-Chaldean. This Gospel was soon translated into Greek for the use of the Gentile converts, perhaps by the Evangelist himself, or under his direction. Later the Hebrew version was chiefly used by the Nazarenes, a sect which held to the Jewish customs with the Jews, and the Christian teachings with the Church.

A copy of St. Matthew's Gospel in the Hebrew was found in the fourth century under the following interesting circumstances :*

St. Barnabas, who died a martyr in Cyprus, having been stoned to death, was buried near the site of his martyrdom. Four centuries later, in the time of the Emperor Zeno, his grave and relics were discovered and carried to Constantinople, where a

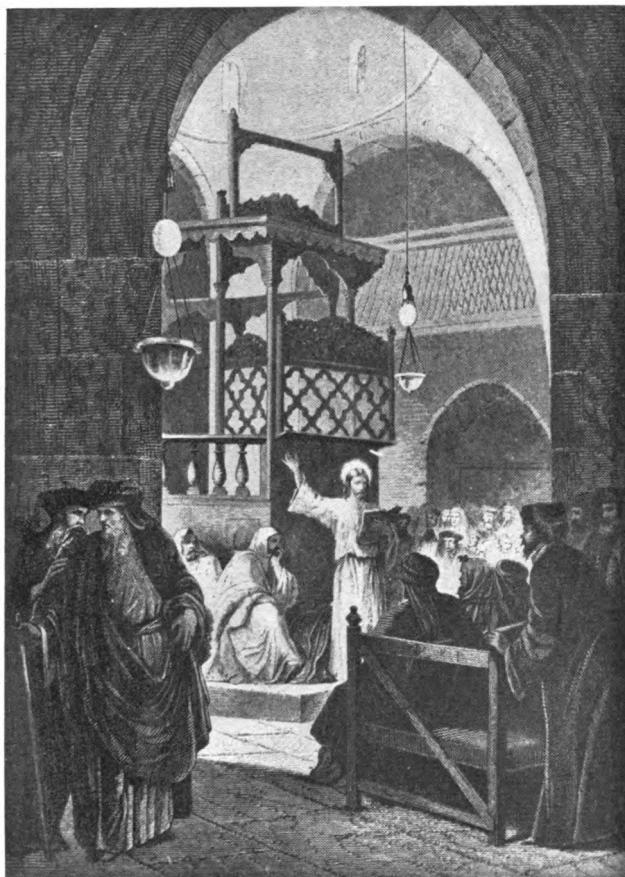
* See "The lives of the Saints," published by the Church Printing Company, London.

stately church was erected over them and dedicated to his memory. When his remains were discovered there was found lying on his breast a copy of St. Matthew's Gospel, written in the Hebrew language, and, as is naturally supposed, transcribed by the hand of St. Barnabas himself. But this, with other copy, mentioned by St. Jerome, has perished long ago.

The first three chapters of St. Matthew's Gospel, which unbelievers have tried to reject, were a part of his original work. Justin Martyr (A. D. 140), St. Ignatius (A. D. 107), and Tertullian (200), all refer to and quote from the first chapter.

Irenaeus says: "St. Matthew strove by all means to give to the Jews full satisfaction that Christ was of the seed of David, wherefore he began with His genealogy." It was necessary in order to convert the Jews that he should prove our Lord's descent from David in accordance with the Old Testament prophecies.

A careful study of the Gospel shows, according to the commentaries, that it contains two miracles, ten parables, nine discourses, and fourteen incidents, the last mainly in connection with our Lord's Passion, which are not recorded by the other Evangelists. As the fourteenth chapter of St. John has



ALEXANDRE BIDA.

FLAMENG.

JESUS TEACHING IN THE SYNAGOGUE.

PALÆSTINE.

MOUNT OF THE BEATITUDES.

MODERN.



so endeared that Gospel to Christians of even widely differing views, so the Sermon on the Mount, as given by St. Matthew, has made a deep impression on all classes.

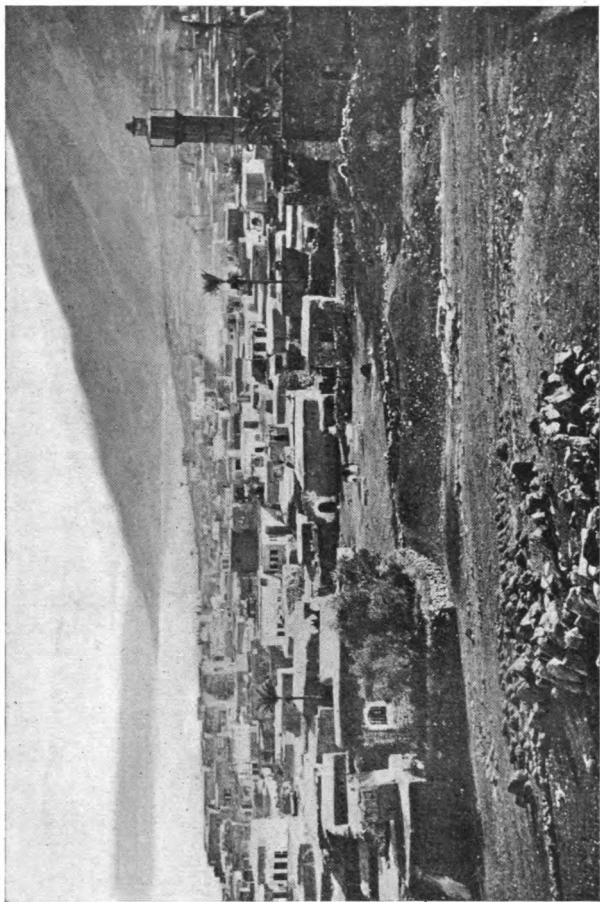
Fair and beautiful lay the country around and beneath the Mount that overlooked the city of Caper-naum and the silver lake,—that Mount upon which our Blessed Lord sat when He delivered that memorable discourse, that has stirred the hearts of countless multitudes ever since, even as it thrilled those who gathered on the grassy slopes and listened in wonder and awe to the Nazarene Prophet. Just prior to this, St. Matthew says: “And Jesus went about all Galilee, teaching in their synagogues, and preaching the Gospel of the Kingdom, and healing all manner of sickness and all manner of disease among the people. And His fame went throughout Syria. * * * And there followed Him great multitudes of people from Galilee and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan.” St. Luke says that at this time, which was the day previous to the Sermon on the Mount, “He went out into a mountain to pray, and continued all night in prayer to God.” Then the next morning early He chose His twelve Apostles, who were to be His witnesses. Then, St. Luke

tells us that, after the choice, “He came down with them and stood in the plain, and the company of His disciples, and a great multitude of people out of all Judea, and Jerusalem, and from the sea-coast of Tyre and Sidon, which came to hear Him.”

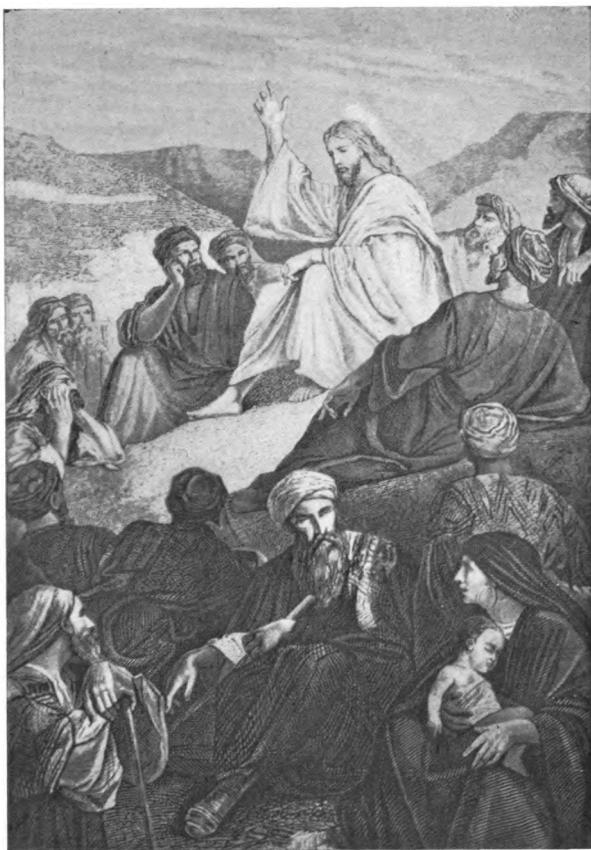
Although it was early in the morning, the crowds who had followed Him into Capernaum had learned where He was, and were surging up the grassy slopes to find Him. What a scene lay before our Lord’s eyes! Beside Him stood the Twelve, whom He had just chosen; among them was St. Matthew, who was the one who should record the wonderful discourse then about to be given. Gathered around Him, on all sides, were the multitudes who had come to hear Him, and to be healed of their diseases. Below them lay the city, with its great stone synagogue, and lower still the beach and the little sea, flecked with its countless sails; for

“Herod’s painted pinnaces, ablaze
With lamps, and brazen shields, and spangled staves,
Came and went lordly at Tiberias.”

Around about them stood the Galilean hills, and far to the north the snow-capped Hermon towered in all its grandeur, up towards the bright blue sky. The vineyards and olive groves terraced the sloping hills, and the nine white cities of the lake glistened



TOWN OF TIBERIAS—SEA OF GALILEE.



ALEXANDRE BIDA.

FLAMENG.

SERMON ON THE MOUNT.

from afar, beneath the morning sun. "For a city set upon a hill cannot be hid." The flowers filled the air with their fragrance, and the birds, "small almoners of heaven," caroled joyfully as they flew hither and thither. All Nature seemed alive and eager to furnish topics for that memorable discourse. When all were gathered about Him, St. Matthew says: "He opened His mouth and taught them, saying." Then followed these Beatitudes so dear to the Catholic Church ever since. How wonderful the words sounded as they fell from His Divine lips! How different from the old teaching of "an eye for an eye, a tooth for a tooth!" "But I say unto you, resist not evil." What words are adequate to express all that the Sermon on the Mount has done for fallen humanity? But, ah! Who is there that truly lived up to those Divine precepts! Can we wonder that St. Matthew, in the early flush of his conversion, his renunciation of the world, and now his recent appointment to be one of Christ's Chosen Twelve;—can we wonder, I ask, that he listened to every word of that discourse, and then preserved it in his mind, by the aid of the Holy Spirit, to be handed down by means of his pen to the Catholic Church forever?

When the sermon, as it is called, was over, St.

Matthew says: "It came to pass when Jesus had ended these sayings, the people were astonished at His doctrine, for He taught them as one having authority and not as one of the Scribes."

What an exalted position among the Saints is that of St. Matthew, the Apostle, Evangelist and Martyr! One of the Lord's Chosen Twelve, the companion of His ministry, the witness of His Resurrection and Ascension, the first of His Biographers; and then finally destined to finish His course with the glorious privilege of dying for His Lord, and thus winning an unfading diadem of light, and a wealth of riches in the Kingdom of God; compared with this the wealth he forsook at His call, is as the sand of the sea-shore to the richest jewels of earth's proudest monarch. "As it is written, such honour have all His Saints."

When our Lord shall come in the Regeneration, St. Matthew with the Twelve shall sit, we have Christ's own promise, on thrones, judging the twelve tribes of Israel. Further, St. John says in the Book of the Revelation: "And the wall of the city had twelve foundations, and in them the names of the twelve APOSTLES of the Lamb; among these even the name of Matthew, the despised publican of Galilee, will be read, as laid up for everlasting remembrance.



ALTAR WALL IN CH. OF S. MARIA, NOVELLA, FLORENCE.

ST. MATTHEW.

GHIRLANDAIO.

SAINT MATTHEW

Behold, the Master passeth by!
Oh, seest thou not His pleading eye?
With low, sad voice He calleth thee;
“Leave this vain world and follow me.”

O Soul, bow'd down with harrowing care,
Hast thou no thought for Heav'n to spare?
From earthly toils lift up thine eye;—
Behold, the Master passeth by!

One heard Him calling long ago,
And straight way left all things below,
Counting his earthly gain as loss
For Jesus and His blessed Cross.

That “Follow Me” his faithful ear
Seem'd every day afresh to hear;
Its echoes stirred his spirit still,
And fired his hope and nerved his will.

God sweetly calls us every day;
Why should we then our bliss delay?
He calls to Heav'n and endless light;
Why should we love the dreary night?

Praise, Lord, to Thee for Matthew's call,
At which he left his earthly all;
Thou, Lord, e'en now art calling me,—
I will leave all, and follow Thee.

—BISHOP W. W. HOW.

The Hymnal P. E. C.

*As it is true to say that St. Matthew left all to follow
Christ, so it is true that he got all that can be
wished by following Him.*

JEREMY TAYLOR.

THE FOUR EVANGELISTS
BOOK II



JACOB JORDAENS.

LOUVRE, PARIS.

THE FOUR EVANGELISTS.

SAINT MARK





PHILIPPE CHERY.

LEGRIS.

ST. MARK THE EVANGELIST.



SAINT MARK

EVANGELIST, DISHONOR AND MARTYR



CAROLINE FRANCES LITTLE

"The saint and physician, reached by the LORD,
had been exiled, and was sent to Egypt, till He made
His inheritance. And this."

Ant. 2d. to the Mass of the Ascension. M. 15. 1. 1.



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SAINT MARK

EVANGELIST, BISHOP AND MARTYR

BY

CAROLINE FRANCES LITTLE

*"O ye saints and righteous, rejoice in the LORD,
Alleluia; GOD hath chosen you to HIMSELF to be
HIS inheritance. Alleluia."*

Antiphon to the Magnificat for Saint Mark's Day.



INTRODUCTORY NOTE

In preparing this work upon St. Mark I am indebted to the authors whose writings I consulted for The Life of St. Matthew, and also to other books. There have been differences of opinion as to whether the John Mark of Acts is the same as the Marcus to whom St. Peter and St. Paul refer, and who wrote the Gospel. The most reliable authorities assert that there was but one St. Mark; and the fact that the Church has for one of the lessons for St. Mark's Day the chapter which relates John Mark's first missionary journey with St. Paul, does not leave the question open to doubt. The poems of such men as the Vicar of Hursley are also written upon the supposition that John Mark and St. Mark the Evangelist are the same person.

C. F. L.

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INTRODUCTORY POEM



THORWALDSSEN.

COPENHAGEN.

ST. MARK AND THE WINGED LION.
(Marble Medallion.)



FRA BARTHOLOMMEO.

PITTI GALLERY, FLORENCE.

ST. MARK.

FOR SAINT MARK'S DAY

A holy home, young Saint, was thine,
Child of a priestly line,
Bred where the vernal midnight air
Was vocal with the prayer
Of Christians fresh from Paschal meat,
With supplications strong and sweet
With fast and vigil, in meek strife,
Winning their Pastor's life.

A holy home, a mother bold,
Who to the scattered fold
Threw wide her door at dead of night,
Nor feared the tyrant's might;—
The sister true of him who poured
His treasure at Thy feet, O Lord:
The Son of Comfort named was he
By those who hearts could see.

A holy home, a refuge-bower
For Saints in evil hour,
Where child, and slave, and household maid,
Of their own joy afraid,
As parent's voice familiar own
The pastoral, apostolic tone.
'Tis heard, and each the race would win
To tell the news within.

—JOHN KEBLE.





ALEXANDRE BIDA.

HEDOUIN.

ST. MARK WRITING HIS GOSPEL.

CHAPTER I

SAINT MARK THE EVANGELIST

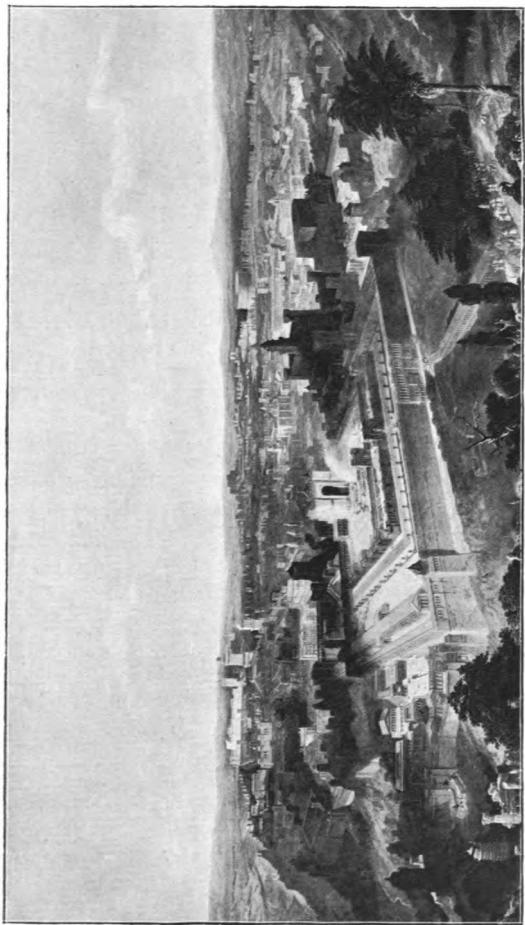
"Thy love, Saint Mark, hath numbered
Among the blessed Four,
And all the world rejoiceth
To learn his Gospel-lore."

Let us picture to ourselves the condition of the Church after the Ascension of our Blessed Lord. Eight years had elapsed since the miraculous conversion of St. Paul, and the new convert had been working with St. Barnabas, principally at Antioch, but now they were sent back to Jerusalem with alms for the relief of the brethren in Judea. Ever since the memorable day of Pentecost the Church had steadily grown, and converts had been multiplied, notwithstanding the persecutions that had arisen at the time of the martyrdom of St. Stephen. But now Herod Agrippa, who reigned over Judea, Samaria and other provinces, in his eager anxiety to please the Jews, seized upon the Apostle James, the brother of St. John, and put him to death; and thereby the son of Zebedee, did indeed drink of the cup that his Master drank of, and was baptized with the baptism that He was baptized with. When

Herod saw that it pleased the people, "He proceeded further to take Peter also. And when he had apprehended him he put him in prison, and delivered him to four quaternions of soldiers to keep him, intending after Easter to bring him forth to the people. Peter therefore was kept in prison."

It was with much consternation that the band of Christians saw their leader, the one who was always ready to speak for his Master, taken from their midst and cast into one of the dark dungeons in the prison at Jerusalem. But their faith did not fail, and, says the Scripture, "Prayer was made without ceasing of the Church unto God for him."

The times were indeed perilous, and no one knew who might be the next to be seized. Their prayers appeared to remain long unanswered, and the night before the dreaded day of the execution was rapidly passing away. While St. Peter, bound with chains, lay calmly sleeping between two soldiers, expecting in the morning to meet torture and death; in the house of Mary, the mother of John Mark, many of the Christians assembled, with locked doors, to spend the remaining hours in prayer for St. Peter's release, before that the time of execution should arrive. Like sweet incense the prayers of these



H. C. SELOUS.

JERUSALEM IN HER GRANDEUR, A. D. 33.

C. NOTTRAM.

JERUSALEM.

PRISON FROM WHICH ST. PETER WAS RELEASED



Saints arose on the wings of faith, and ascended to the throne of Almighty God.

“More things are wrought by prayer
Than this world dreams of.”

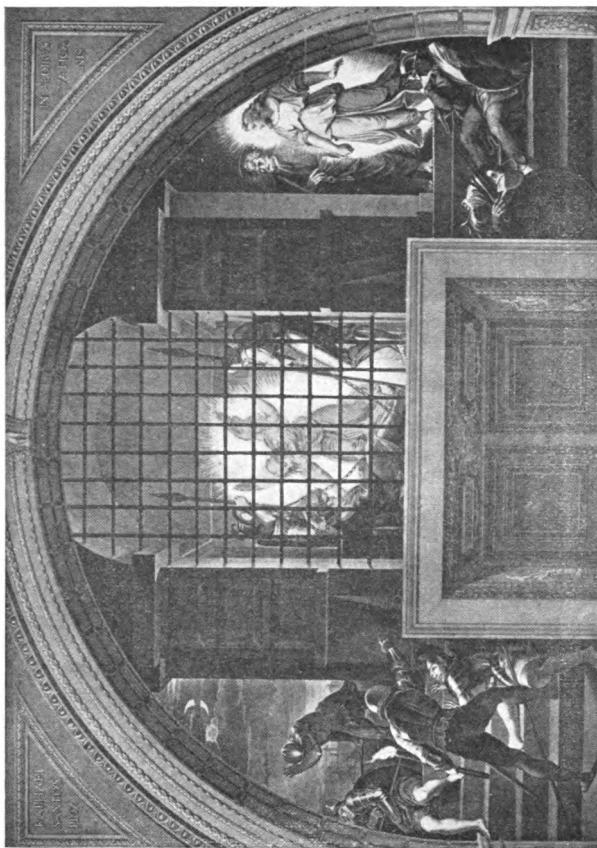
And even as they prayed the unseen world that lies about us was stirred with joy and gladness. Of all the many angels who hovered over the prison, and over the house where prayer was being made, one was chosen to act with power in answer to their petitions. Useless then were the four quaternions of soldiers, vain the keepers of the prison door.

“And behold, the Angel of the Lord came upon him, and a light shined in the prison,” yet it was seen by none save St. Peter. The angel led him to a place of safety. Thence he speedily found his way to the house of his kinswoman, the mother of St. Mark. This wonderful and miraculous answer to their prayers must have filled the young John Mark with awe and wonder. As he heard St. Peter relate in his own vivid and impulsive manner the appearance of the angel, and the marvelous deliverance, his heart must have been on fire with love for the Crucified Lord, especially when a tradition says that he had once followed Him, and then was among those who turning back had walked no more with

Him. Fortunately the persecution under Herod was short lived, for soon after this going to Caesarea, where he appeared in the theatre, "in a robe of silver stuff," which shone and glistened in the morning light, Herod received divine honours from the flattering crowd. But the Angel of the Lord was sent on a message of wrath, and the king fell a victim to a loathsome disease, which ended his career in five days. So the Church was freed from his tyranny, "and the Word of God grew and multiplied."

St. Paul and St. Barnabas, at the same time having fulfilled their ministry, returned from Jerusalem to Antioch, "and took with them John, whose surname was Mark." After leaving Antioch again, they went to Seleucia (Acts xiii., 4), Cyprus and Salamis, and later to Pamphylia, where, for some reason not fully explained, John Mark departed from them and returned to Jerusalem.

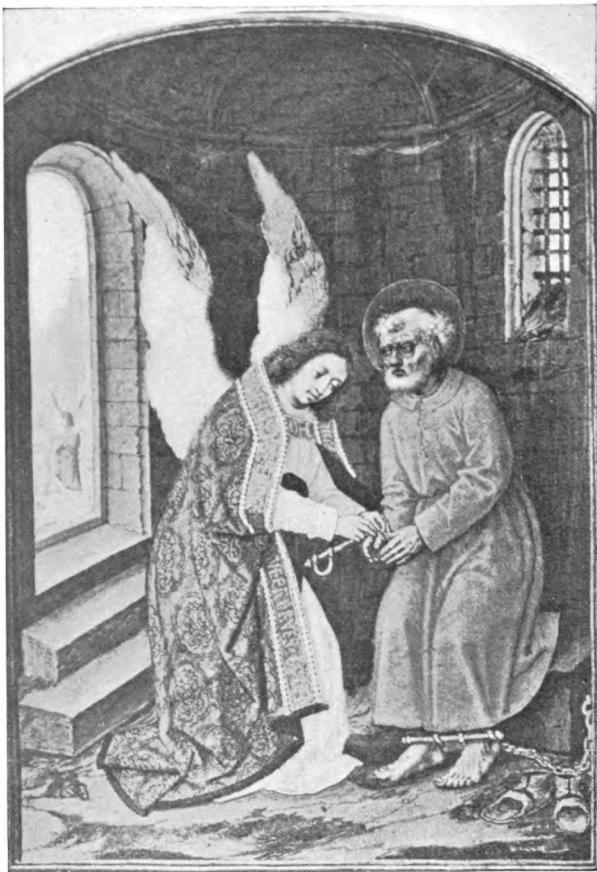
Whatever the cause, it was displeasing to St. Paul, and some time afterwards (Acts xv.), when St. Paul and St. Barnabas were to revisit the places of their previous journey, the former was unwilling to allow John Mark to accompany them because of his previous desertion. Then occurred the strange quarrel between the two Apostles. "And the con-



RAPHAEL SANZIO.

ST. PETER DELIVERED FROM PRISON.

VATICAN.



MEMLING.

MINIATURE IN THE LIBRARY OF ST. MARK'S, VENICE.

THE ANGEL DELIVERS ST. PETER FROM PRISON.

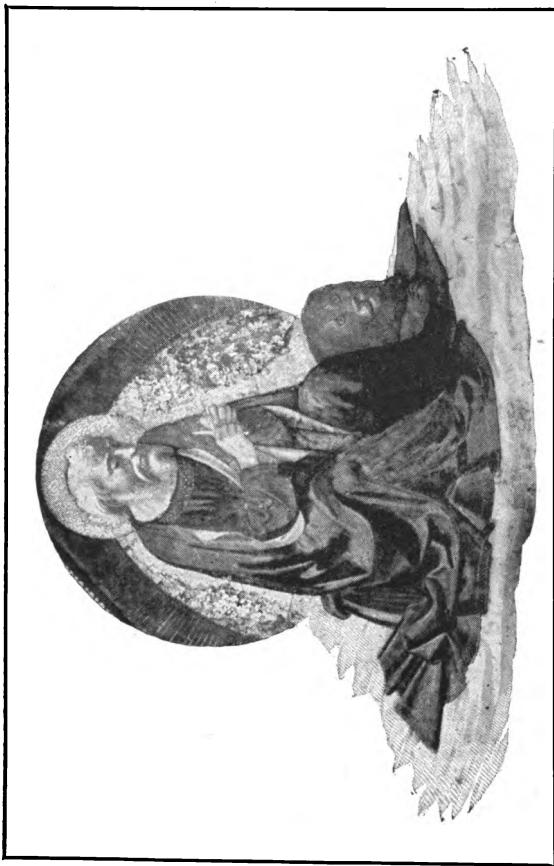
(*From the Grimani Breviary.*)

tention was so sharp between them that they departed asunder, one from the other, and so Barnabas took Mark and sailed into Cyprus; and Paul chose Silas and departed.” The fact that St. Barnabas was the kinsman of St. Mark may have led him to look more leniently upon his view of the difficulty, and being himself of the country of Cyprus, he desired that John Mark should visit what had been his uncle’s former home,—the home, possibly, of his mother’s childhood. Some time after, the feeling of estrangement seems to have passed away, and St. Mark was St. Paul’s companion during his first imprisonment in Rome (61-63 A. D.) ; for we read in the Epistle to the Colossians, “Aristarchus, my fellow prisoner, saluteth you, and MARCUS, sister’s son to Barnabas (touching whom ye received commandments; if he come unto you receive him).” And again in the Epistle to Philemon St. Paul says : “There salute thee Epaphras, my fellow prisoner in Christ Jesus; MARCUS Aristarchus, Demas, Lucas (St. Luke), my fellow-labourers.” The proposed journey of St. Mark into Asia Minor, alluded to in the Epistle to the Colossians, must have taken place; and probably at that time St. Mark went with St. Peter to Babylon, for we read in the First Epistle of St. Peter, written from Babylon, that the Church

there sent salutations, "And so doth MARCUS, my son." That is, his son in the Faith, for the tradition of the Church is that St. Mark was converted through St. Peter, who was a kinsman by marriage. During St. Paul's second imprisonment in Rome, he wrote his Epistles to St. Timothy, Bishop of Ephesus, and we must conclude that St. Mark was at that time with St. Timothy, for St. Paul says: "Only Luke is with me; take Mark and bring him with thee, for he is profitable to me for the ministry."

Thus the careful study of the Scriptures, and the traditions of the Church, show that St. Mark ministered to both St. Peter and St. Paul, and was beloved by both the great Apostles.

St. Mark's Gospel was written under the direction of St. Peter, probably at Rome. Eusebius, quoting from Papias, says: "Mark being the interpreter of Peter, wrote down exactly whatever things he remembered, but yet not in the order in which Christ either spoke or did them, for he was neither a hearer nor a follower of the Lord's, but a follower of Peter." Irenaeus calls St. Mark "*Interpres et sectator Petri.*" St. Clement and St. Jerome, with Eusebius, assert that the Gospel was written at Rome, and in the Greek language. As



ALTAR WALL IN CH. OF S. MARIA, NOVELLA, FLORENCE.

ST. MARK.

GHIRLANDAJO.

has been said it shows the “Petrine hand;” for events honourable to St. Peter, and recorded by the other Evangelists are omitted by St. Mark; while on the other hand the denials are given without any extenuation of his fault. Even the expression, “he went out and wept bitterly,” is not mentioned. In this account of the Resurrection he alone of the four tells us that Salome was with the other women at the sepulchre that Blessed morning; and also that the other Mary, besides the Magdalene, was Mary the mother of James. St. Mark, only, records the fact that the angel sent an especial message by the women to the repentant St. Peter, in the words: “But go your way, tell His disciples and Peter that He goeth before you into Galilee.” A most precious word to St. Peter, that he might know, although he had denied his Lord, that he was still remembered by name, and would soon be restored to his Apostleship by a three-fold declaration of love, at the bidding of his Risen Master. Who can picture the anguish of St. Peter after our Lord turned and looked upon him that sad and awful night? With that look stamped indelibly upon his heart he had to stand and see Him die, his Lord and Master. Ah! What would he not have given too if he might have recalled those hasty oaths and base denials, and be permitted to do

one last kind act for his dying Saviour, whose Divinity he had been the first to acknowledge! This message, though at first it seemed like an idle tale, was ever after treasured in his heart and told to St. Mark by him, that he might record it in his Gospel; for it had brought new life to his crushed and sorrowing soul. How his whole being thrilled with the hope that there was one more chance for him to retrieve the past!

“Lend the soul new wings!
For the garden tomb is rended,
And the shadows have ascended,
And with trump and clarion blended
Now the morning rings
With the story of His glory,
Floating through the rose-crowned arches,
Where the bannered chorus marches
To the shout of exultation,
By that One and Lone Oblation;
Resurrexit! Resurrexit!
Lord of lords and King of kings!

Lend the soul new wings!
That with Him it may, ascending,
And with His blest nature blending,
Thitherward aspire;
Lend it faith and holy ardour
As the strife is ever harder;
On its oriflamme be written,
E'en though blood-stained and flame-smitten,
Resurrexit! Resurrexit!
Lord of lords and King of kings.”

There are but three important events given in St. Mark’s Gospel which are not also cited by St. Mat-



DUREH.

THE RESURRECTION.



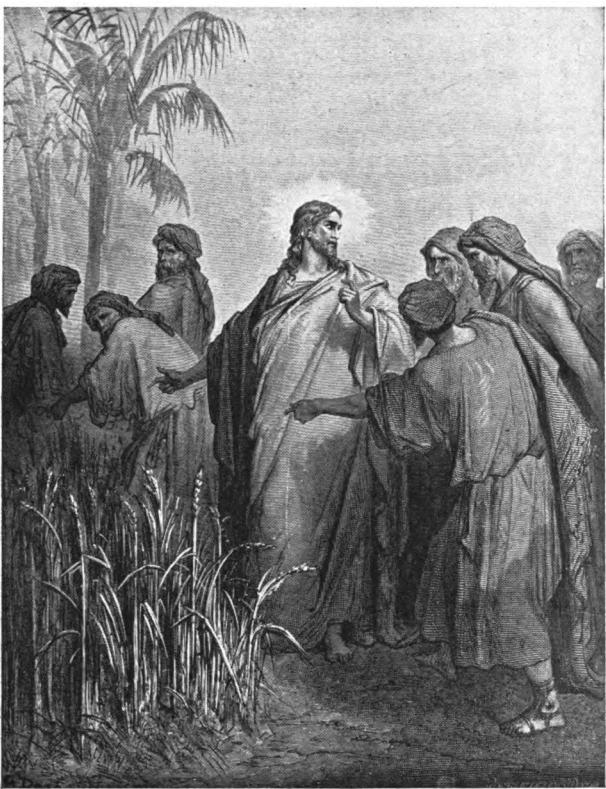
PLOCKHURST.

CHRIST BLESSING LITTLE CHILDREN.

thew. Yet a careful study of the two reveals the fact that these Gospels were written independently of each other. In commenting upon St. Mark's account of the healing of the lunatic child, Archbishop Trench says: "St. Mark paints the whole scene with the hand of a master, and his account of this miracle compared with those of the other Evangelists, would alone suffice to vindicate for him an original character, and to refute the notion of some, that we have in this Gospel nothing more than an epitome and abridgment now of the first, now of the third." St. Mark, the internal evidence shows, wrote his Gospel for the Gentiles. There is no allusion to the genealogy of our Lord, and but little quotation from the Old Testament, of which, of course, the Gentiles knew nothing. There are frequent explanations which were necessary only for the Gentiles, as for instance, that the Mount of Olives was "over against the Temple;" that "the Pharisees used to fast;" that "at the Passover men eat unleavened bread," and that "the time of figs was not yet." St. Mark does not relate the discourses of our Lord, but inclines more to the statement of facts. But he tells us much about the personality of our Saviour; His looks of love, and of displeasure, and of His taking the little children in

His arms and blessing them. Referring to the healing of one deaf and dumb, Archbishop Trench says : “St. Mark, abounding as he does in graphic touches, reproducing before our eyes each scene which he narrates, tells us of the Lord, how this doing, and looking up to heaven, He sighed.” He has further preserved for us the very word which He spake, and in the very language in which He spake it. “He saith unto Him, *Ephphatha*, that is, Be opened ! In the preservation of the actual Aramaic ‘*Ephphatha*’ which Christ spoke, as in the ‘*Talithi cumi*’ of Mark v., 41, we recognize the narrative of an eye and ear witness. It is quite in this Evangelist’s manner to give the actual words which Christ used, but adding in each case their interpretation. He derived, no doubt, his account from St. Peter, on whose memory the words of power, which opened the ears and loosed the tongue, had indelibly impressed themselves.” It is to St. Mark alone that we are indebted for the preservation of the important statement of our Lord, “The Sabbath was made for man, and not man for the Sabbath.”

St. Mark in recording the touching account of the widow who cast her two mites into the treasury, alone tells us that they were equal to a farthing. Very beautiful are the lines by Richard Crashaw on



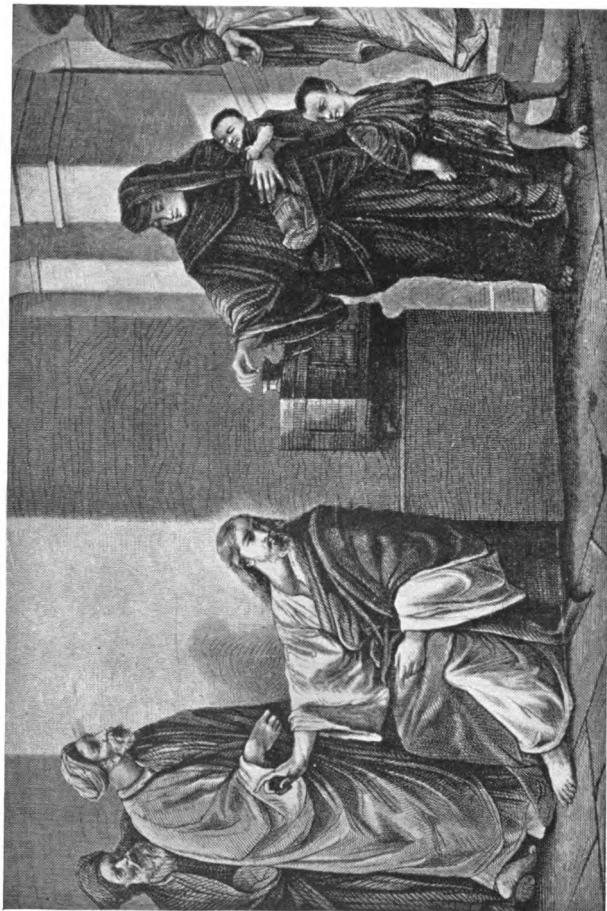
DORE.

DISCIPLES PLUCKING EARS OF CORN ON THE SABBATH DAY.

FLAMENG.

THE WIDOW'S MITE.

ALEXANDRE BIDA.



this woman's faith;—a faith much needed in this age of self-indulgence and luxurious living.

“Two mites, two drops, yet all her home and land,
Fall from a steady heart, though trembling hand:
The other's wanton wealth foams high and brave;
The other cast away,
She only gave.”

The painting by Bida on this subject is portrayed by a masterly hand. And a poem by R. Montgomery may well be quoted here:

“Amid the pompous crowd
Of rich adorers, came a humble form:
A widow, meek as poverty doth make
Her children! with a look of sad content,
Her mite within the treasure-heap she cast;
Then timidly, as bashful twilight, stole
From out the temple. But her lowly gift
Was witnessed by an Eye, Who merely views,
In motive, all that consecrates a deed
To goodness: so He blessed the Widow's Mite
Beyond the gifts abounding wealth bestowed.
Thus is it Lord! with Thee: the heart is Thine,
And all the world of hidden action there
Works in Thy sight, like waves beneath the sun,
Conspicuous! and a thousand nameless acts
That lurk in lowly secrecy and die
Unnoticed, like the trodden flowers which fall
Beneath a proud man's foot; to Thee are known,
And written with a sunbeam in the Book
Of Life, where Mercy fills the brightest page!”

Bishop Coxe cites as a Scriptural proof that this Gospel was written under the supervision of St. Peter, this verse from his second Epistle, “Moreover, I will endeavour that ye may be able, after my de-

cease, to have these things always in remembrance,” thus showing that he intended that his teachings concerning the life of our Lord should be committed to writing for preservation.

The tradition mentioned by Epiphanius, that St. Mark was one of those alluded to by St. John in the sixth chapter of his Gospel, where he says, “From that time many of His disciples went back and walked no more with Him,” is not out of keeping with the fact of his desertion of the Apostles at Pamphylia; but these failings were not laid up as a reproach against him. St. Paul’s displeasure was but momentary, for were not all the Apostles conscious of their own imperfections? Ever before St. Paul was the memory of his persecution of the Church, prior to his conversion; ever before St. Peter was the sin of his denying his Master, so that he never heard the cock crow, without bursting into tears, and humbly praying for pardon. “Let him that thinketh he standeth take heed lest he fall.”

Demas, having loved this present world, forsook St. Paul at the last, and he was obliged to send for St. Mark, because he was profitable to him for the ministry, and we know that St. Mark gloriously defended the Faith which was once for all delivered to the Saints.



GERINI.

CH. OF SAN FRANCESCO, PRATO.

ST. MARK.

SAINT MARK

And the contention was so sharp between them, that they departed asunder one from the other.—*Acts xv, 29.*

Take Mark and bring him with thee; for he is profitable to me for the ministry.—*2 Timothy iv, 11.*

“Oh! who shall dare in this frail scene,
On holiest, happiest thoughts to lean,
 On friendship, kindred or on love?
Since not Apostles’ hands can clasp
Each other in so firm a grasp,
 But they shall change and variance prove.

Yet deem not, on such parting sad
Shall dawn no welcome dear and glad:
 Divided in their earthly race,
Together at the glorious goal,
Each leading many a rescued soul
 The faithful champions shall embrace.

For e’en as those mysterious Four,
Who the bright whirling wheels upbore
 By Chebar in the fiery blast.
So on their tasks of love and praise,
The Saints of God their several ways
 Right onward speed, yet join at last.

And sometimes even beneath the moon
The Saviour gives a gracious boon,
 When reconciled Christians meet,
And face to face, and heart to heart,
High thoughts of holy love impart
 In silence meek, or converse sweet.

Companion of the Saints! ‘twas thine
To taste that drop of peace divine,
 When the great soldier of thy Lord
Called thee to take his last farewell,
Teaching the Church with joy to tell
 The story of your love restor’d.

O then the glory and the bliss,
When all that pain'd or seemed amiss
Shall meet with earth and sin away!
When Saints beneath their Saviour's eye,
Filled with each other's company,
Shall spend in love the eternal day!"

—JOHN KEBLE.



TITIAN.

ROYAL PALACE, VENICE.

ST. MARK.

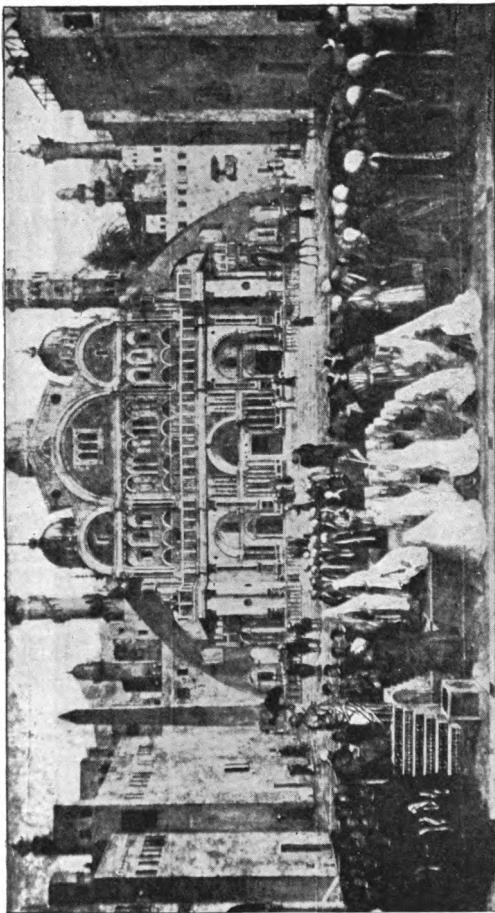
CHAPTER II

SAINT MARK BISHOP AND MARTYR OF ALEXANDRIA

"Blessed are they who die for God
And win the martyr's crown of light."

Many hundred years ago the city of Alexandria was a great centre of intellectual thought and power. Alexander the Great not only designed this his chief city, to be a mart for the exchange of commercial products, but he aimed to make it a vast intellectual and philosophical school, where the theories and religions of all nations and classes might be freely discussed, and the Truth sought after. Under the reign of the Ptolemies, the Jews settled there in large numbers, and their Rabbis were noted for their proficiency in all branches of wisdom. Here the seventy translated the Hebrew Scriptures into Greek, and the language had to receive new words and terminations, in order to convey the meaning of faith, redemption, and other religious thoughts. The beautiful city, adorned with its magnificent marble temple dedicated to Jupiter Serapis, and its wonderful library, was at all times thronged with

philosophers and men of scholastic learning. They paced the shady porticos and walked to and fro through the gardens connected with the philosophical schools, discussing the teachings of Plato and Aristotle. Any new religion or theory in philosophy was welcome, for the learned disputants thirsted for more knowledge. Here in Alexandria, at an early period, St. Peter established the African Church, and appointed St. Mark as the Bishop of the beautiful city. Thus opened before the young Bishop one of the grandest fields of labour that could be desired. And it was a work he was pre-eminently fitted for. A Jew, of the tribe of Levi (Acts iv., 36th), he could meet the Jews on their own vantage ground; while his experience with the Gentiles in Italy, Babylon and Ephesus had prepared him to instruct the people of the pagan religions in Alexandria. He established the great Catechetical School, which bore his name, and afterwards became so famous under Pantaenus, Clement and Origen. Athenagoras, in the following century, was chosen as the head of the school, which was a place more for free discussion for seekers after Truth without the Church, than for the Catechumens. The converts multiplied, and the deep thinkers and those who really sought to know the



BRERA, MILAN.

ST. MARK PREACHING IN ALEXANDRIA.

GENTILE BELLINI.

right way, were able to grasp the revelation of God, through His Son, the Crucified Jesus. Gradually the Catholic religion spread amongst all classes. St. Mark did not confine himself to Alexandria alone, but traveled all about the oriental parts of Egypt, and even went westward as far as into Libya, where his preaching and miracles converted the barbarous and idolatry-loving people, and multitudes were confirmed in the Faith.

After returning to the city he preached very freely, and his followers leaving the worship of the heathen temples flocked to him for instruction. But the enemy of all Truth saw his power being diminished, the temples less crowded with votaries, and the great Jupiter Serapis being dishonoured.

St. Mark, with the premonition that his death was near at hand, for all the Apostles seem to have been vouchsafed a Divine intimation when their course was near its end (II Peter i., 14), had arranged for the cobbler, Anianus, whose hand he had healed, and who was one of his early converts, to succeed him. The blessed season of Eastertide was drawing near, and while the Christians were humbly following the steps of their Lord as He passed through the days of His Passion, and were looking forward to the rejoicings of the Paschal Feast, the worship-

pers of Jupiter Serapis were celebrating his honour with feasts and games. The morning of Easter, Queen of Feasts, dawned upon the beautiful city of Alexandria, and the beloved Bishop began the celebration of the Holy Mysteries, in the presence of his many converts. The devotees of Serapis were filled with rage because of the progress the new religion had made, and the crowds, incited by the pagan priests, broke in upon the holy services of the Church, and seizing St. Mark dragged him from the altar. They bound him with cords, and drew him over the streets in the most rough and steep places, until they reached Bucelus, a precipice near the sea, where they thrust him into a loathsome prison. In the agony of his sufferings that night the Master, whom he served, appeared to him, and strengthened him with Divine consolations, such as none but His humble followers can know or understand. The next day the barbarous and cruel acts were repeated, until the soul of the Evangelist, Bishop and Martyr, was released from the bruised and shattered tabernacle of the flesh, and being received by the holy angels was borne into the rest eternal that remains for the people of God. Tradition says that a hail-storm of great violence immediately fell, and destroyed the murderers of the Saintly Bishop. But



UFFIZI GALLERY, FLORENCE.

MARTYRDOM OF ST. MARK.

FRA ANGELICO.

the malice of the people was not yet satisfied, and to give vent to their hatred, they burned the poor body; so that, all which the Christians could rescue were the few bones found among the ashes. These they collected and reverently interred near the spot of his martyrdom. Thus ended on April 25th, in the year of our Lord 68, the earth life of John Mark, the son of the gentle, pious Mary, the sister of St. Barnabas, and the befriende of the little Christian Church at Jerusalem.

All the grandeur of Alexandria is fled, her temples demolished, her library in ashes; but the influence of St. Mark's power as Bishop of the Church, and founder of the Catechetical School, spread far and wide, and will endure when time is no more.

In the words of the Collect for his day we pray:

¶ “**O Almighty God, who hast instructed Thy holy Church with the heavenly Doctrine of Thy Evangelist St. Mark, give us grace that, being not like children carried away with every blast of vain doctrine, we may be established in the Truth of Thy holy Gospel, through Jesus Christ, our Lord. Amen.**” ¶

ST. MARK THE EVANGELIST

"The face of a lion on the north side."

From out the cloud of amber light,
Borne on the whirlwind from the north,
Four Living Creatures wing'd and bright
Before the Prophet's eye came forth.

The voice of God was in the Four
Beneath that awful crystal mist,
And every wondrous form they wore
Foreshadow'd an Evangelist.

The lion-faced, he told abroad
The strength of love, the strength of faith:
He show'd the Almighty Son of God,
The Man Divine, who won by death.

O Lion of the Royal Tribe,
Strong Son of God, and strong to save,
All power and honour we ascribe
To Thee who only, makest brave.

For strength to love, for will to speak,
For fiery crowns, by martyrs won,
For suffering patience, strong and meek
We praise Thee Lord, and Thee alone.

Hymns "Ancient and Modern."



PINTURICCHIO

FRESCO IN CH. OF S. M. DEL PO' OLO, ROME.

ST. MARK.



TITIAN.

MAIN PORTAL OF ST. MARK'S CHURCH, 'VENICE.

CHRIST, ST. MARY AND ST. MARK.

CHAPTER III

SAINT MARK IN LEGEND AND ART

"Luke is the ox, MARK LION, eagle John,—
Matthew the man: but God is all in one.
The Man in birth, the Ox in death; to rise
The LION, and the Eagle seek the skies."

—*A Mediæval Epigram.*

Latin, *S. Marcus.*
French, *Saint Marc.*

Italian, *San Marco, Evangelista.*
German, *Der Heilige Marcus.*

In Ecclesiastical Art the symbol assigned to St. Mark was that of the Lion. One reason for this was that the lion was considered to be symbolic of the Resurrection, and he was called *“The Historian of the Resurrection.” Another was that he began his Gospel with the account of St. John the Baptist with “the voice of one crying in the wilderness,” which is appropriately figured by the lion when he is represented as one of the four Evangelists, either alone, or with the others, he is accompanied by a lion, either with or without wings. Often he is pictured in the robes of a Bishop, being the first Bishop of Alexandria, as in the great mosaic in St. Mark’s Church at Venice.†

* See “Notes, Ecclesiastical and Historical on Holy Day.”

† Cut facing page 198.

In the Royal Palace, Venice, St. Mark is represented in the pontifical robes of a Greek Bishop, with no mitre, and short gray hair and beard; one hand is raised in benediction, while the other holds the Gospel; the lion is crouching by his side.*

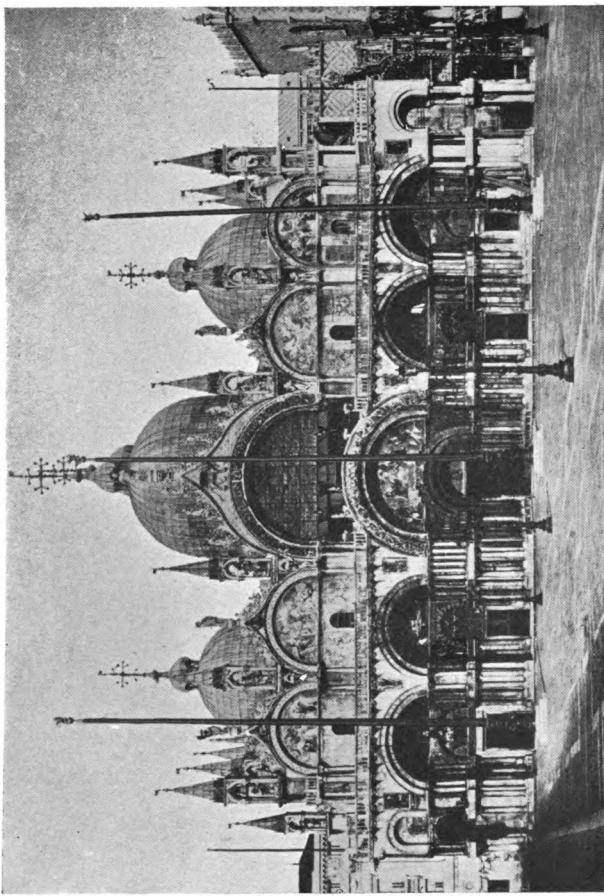
One of the most famous of the devotional pictures of this Saint is that painted by Fra Bartolommeo, in the Palazzo Pitti. He painted it for the Saint's own convent of San Marco, in Venice. He is represented as a man in the prime of life, with reddish brown hair and beard. He sits enthroned in a niche, holding a copy of his Gospel; the lion is omitted.†

Several centuries after the martyrdom of St. Mark, his grave (where his bones had been interred) was opened, and his relics were conveyed with great pomp by some Venetians to Venice, and were reburied there; over them was erected one of the grandest and stateliest churches that Christendom can to-day boast of. It is dedicated to St. Mark, or more properly speaking, is "under the patronage of St. Mark."

With its great domes, facades, arches, wonderful mosaics and statues, it offers every inducement to

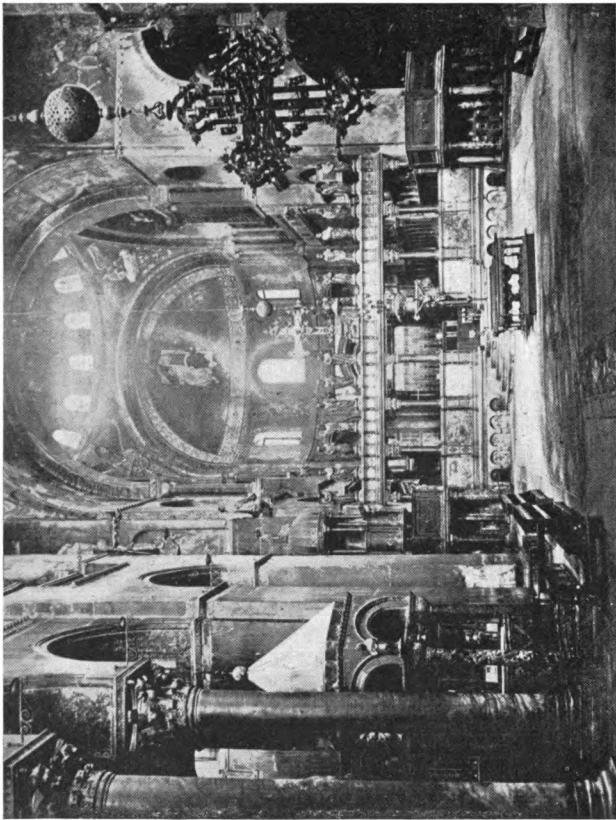
* Cut facing page 177.

† Cut facing page 137.



ST. MARK'S FAÇADE, VENICE.

INTERIOR OF ST. MARK'S, VENICE.



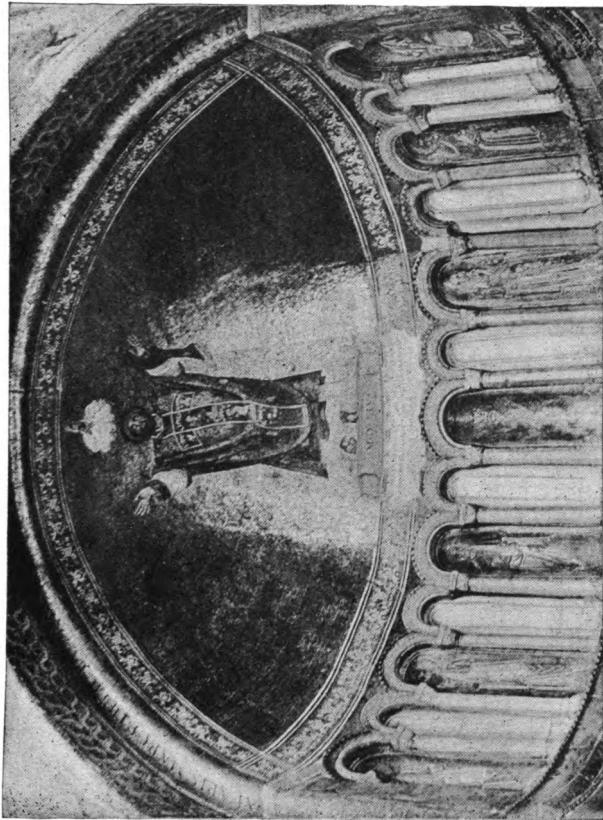
worshipers to forget the outside world, with its fetters and trammels, and induces them "to lift up their hearts unto the Lord" and to worship Him in the beauty of holiness. On the facade there is a mosaic of "The Annunciation," and on the interior, above the door, are Christ, St. Mary and Mark.* At the entrance door, of the left aisle, is a gilded Byzantine relief of the Madonna. On the screen are statues of St. Mark, St. Mary and the Twelve Apostles. There are fewer representations of the Blessed Virgin than in many other Italian churches. On the vault of the Chappella Zen, opening from the Baptistry, the entire life of St. Mark is represented in the most exquisite mosaics.

St. Mark became the Patron or Tutelar Saint of Venice, and "The Knights of St. Mark," an order established about the middle of the eighth century, is under his special patronage. The reigning *Doge* is always the Grand Master, and the Knighthood is only conferred on those who have performed great service to the commonwealth. The badge is a gold medallion, with a winged lion on one side, holding a sword in his left paw, while his right rests on an open book, on which are these words, "*Pax tibi,*

* Frontispiece to Chapter III.

Evangelista Marce." On the reverse side is an image of St. Mark delivering a standard to the reigning *Doge*. The observance of the festival of St. Mark dates back to about this time, when the order was established under his patronage.

Among the many beautiful paintings representing legends of St. Mark is one by Paris Bardone, in the Academy of Venice. It portrays the fisherman as presenting the miraculous ring of St. Mark to the *Doge Gradenigo*. The scenic effect is very fine. The magnificent marble hall, with its richly carved columns, the *Doge* and Council sitting in state, at the summit of the steps, and the humble fisherman, half kneeling, ring in hand, all form a most striking picture. The legend runs thus: The water had risen rapidly at Venice, and one night a stranger asked a fisherman to row him to a certain place; he demurred on account of the storm, but the man insisted, saying strength would be given him; soon they were joined by two other unknown persons, and through the entire night the fisherman rowed them from place to place. After meeting and subduing a boat full of demons the stranger released the fisherman, telling him that he was St. Mark and giving him a ring, which he should present to the *Doge*, and he would then repay him for the services



MOSAIC IN THE VESTIBULE OF ST. MARK'S CH., VENICE. DESIGNED BY TITIAN.
ST. MARK.



PARIS BORDONE.

ACAD., VENICE.

FISHERMAN PRESENTING ST. MARK'S RING TO THE DOGE.

of the night. The ring was the one which had always been kept in the sanctuary. The *Doge* made perpetual provision for the aged fisherman, and solemn processions of thanksgiving to God were ordained for having preserved the city from the demons through St. Mark, St. George and St. Nicholas, who were the strangers the poor man had rowed over the stormy waters that night. One of the sweetest legends concerning St. Mark, vividly portrayed in a celebrated picture by Tintoretto, represents his descent from Heaven to rescue a slave who was being tortured for praying in St. Mark's chapel. The slave lies upon the ground amid crowds of spectators, some full of sympathy, others showing terror in their faces. As St. Mark descends from the sky the instruments of torture are broken, and the men turning to the master of the slave, hold them up for inspection. Most beautifully has our poet Whittier written of this in his "Legend of St. Mark," from which a few stanzas may be quoted:

"In Province (so the story runs)
There lived a Lord, to whom as slave,
A peasant boy of tender years
The chance of trade or conquest gave.

Forth looking from the castle-tower,
Beyond the walls with almonds dark,
The straining eye could scarce discern
The chapel of the good St. Mark.

And there, when bitter word or fare
The service of the youth repaid,
By stealth, before that holy shrine,
For grace to bear his wrongs, he prayed."

For this innocent act his cruel master condemned him to torture and the rack.

"They bound him on the fearful rack,
When through the dungeon's vaulted dark,
He saw the light of shining robes,
And knew the face of good St. Mark.

Then sank the iron rack apart,
The cords released their cruel clasp.
The pincers with their teeth of fire,
Fell broken from the torturous grasp.

And lo! before the Youth and Saint,
Barr'd door and wall of stone gave way,
And up from bondage and the night,
They passed to freedom and the day!

More than eighteen centuries have passed since that night in Jerusalem, when at the home of the pious Mary, mother of John Mark, the Christians assembled to pray for the deliverance of St. Peter from the power of the enemy; and the answer to their prayers of faith not only restored St. Peter to their loving hearts again, but through his influence it gave to the Holy Church St. Mark, the Evangelist, Bishop* and Martyr.

* "The Liturgy of St. Mark" so long used in the Church at Alexandria bears the imprint of the Apostolic age, and was of course derived from the teachings of the Evangelist, whose work in Africa was so signally blessed.

BIBLIOTHEQUE NATIONALE, PARIS.

MIRACLE OF ST. MARK.

TINTORETTO.



SAINT MARK

Once like a broken bow Mark sprang aside:
Yet grace recalled him to a worthier course,
To feeble hands and knees increasing force
Till God was magnified.

And now a strong Evangelist, St. Mark
Hath for his sign a Lion in his strength,
And thro' the stormy water's breadth and length
He helps to steer God's Ark.

Thus calls he sinners to be penitents,
He kindles penitents to high desire;
He mounts before them to the sphere of Saints,
And bids them come up higher.

—CHRISTINA ROSSETTI.

St. Mark was naturally unsteadfast; it is thought that he was the young man who, when his Lord was taken, fled away. Yet at last he was fitted by God for more than ordinary difficulties, and yielded his life in bold resistance to sin by a lingering martyrdom, an encouragement to us, that however weak or irresolute we may by nature be, our Saviour's strength may be perfected in our weakness, and we, too, be fitted to bear our Saviour's Cross and follow Him.

—DR. PUSEY.

THE FOUR EVANGELISTS
BOOK III

MUSEUM, ANTWERP.

MADONNA, INFANT AND EVANGELISTS.

VERLAT.



SAINT LUKE





PHILIPPE CHERY.

SCROMBS.

ST. LUKE WRITING HIS GOSPEL.

• 118 •

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—



BY PH. CHERY.

SCROMBS.

ST. LUKE WRITING HIS GOSPEL.



SAINT LUKE

EVANGELIST, PHYSICIAN AND PAINTER

BY

RACHEL ADELAIDE LA FONTAINE

Author of "Thoughts for St. Luke's Day," and "Deck the Altar with Blossoms Fair."

*"From all Thy saints in warfare, for all Thy saints
at rest,
To Thee, O blessed Jesus, all praises be addressed;
Thou, Lord, didst win the battle, that they might con-
querors be;
Their crowns of living glory, are lit with rays from
Thee."*



INTRODUCTORY NOTE

This work is the outgrowth of a sketch on St. Luke published a few years ago by Messrs. Crothers & Korth, New York. In the present work the author has given much not included in the former, and for this she is indebted to the following works:

Dr. Smith's "Church History" and "Bible Dictionary;" Dr. Fleetwood's "Lives of the Apostles;" Bishop Wordsworth's "Greek Testament, with Notes;" Dr. Geikie's "Life of Christ;" Rev. M. F. Sadler's "The Acts of the Apostles," and also to Canon Morris; for works on art, by Hulme, Cutts, Perkins, Mrs. Jameson and Mrs. Clement.

The author begs to express her sincere thanks to Miss Margaret Dooris and Miss Martha A. Kidder, who each very kindly contributed a poem written expressly for the present work.

R. A. LAF.

Easter-tide, 1900.

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INTRODUCTORY POEM

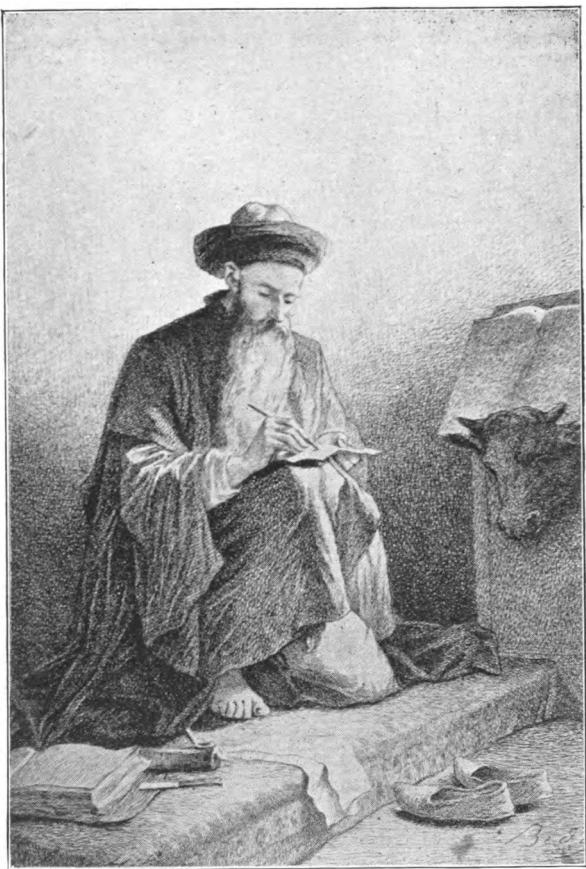


THORWALDSEN.

COPENHAGEN.

ST. LUKE AND THE WINGED OX.

(*Marble Medallion.*)



ALEXANDRE BIDA.

HEDOUIN.

ST. LUKE THE EVANGELIST.

THE GOSPEL OF ST. LUKE

Beloved Luke, well-named, we honour thee!
The sacred story of the cross thy pen
Hath traced in rays of light for fallen men;
The great "light-giver," thou ordained to be!

The ox thy symbol, since of sacrifice
Thy writings chiefly speak—the great High Priest
We learn of thee to worship at His Feast,
While upward to the cross we raise our eyes.

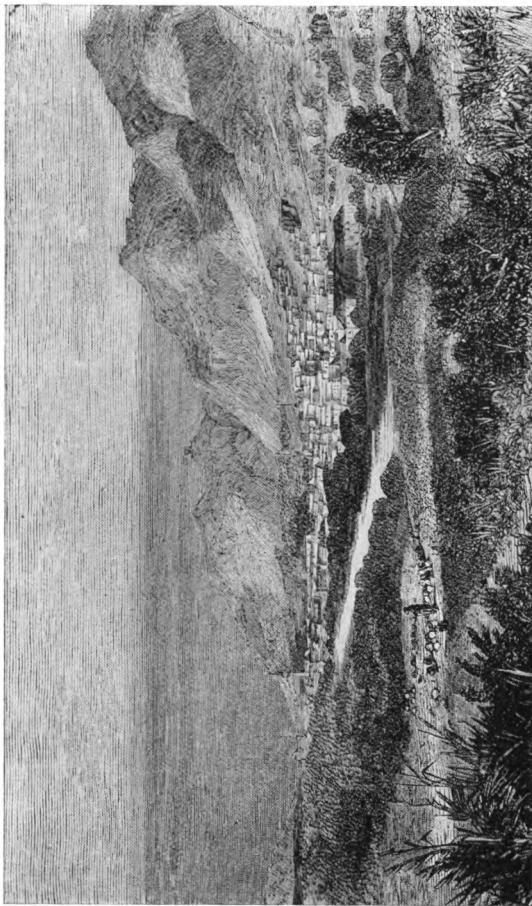
The music of these chants thou dost record,
In many hearts have found their echoes sweet;
While children's lips, in love, those words repeat,
Thus drawing nearer to Our Blessed Lord.

When others failed, thou wast found faithful still;
And as we look on thine inspired page,
We learn of thee, e'en in this far-off age,
The one true aim, to do our Master's will.

—MARTHA A. KIDDER.



ANTIOPH ON THE ORONTES.



CHAPTER I

SAINT LUKE THE EVANGELIST AND FIRST ECCLESIASTICAL HISTORIAN

“Without a combat thou canst not attain unto the crown of patience.”—*Kempis.*

“The very opener and intelligencer, between the grace, the sanctities of Heaven, and our dull workings.”—*Shakespeare.*
Henry IV, Part 2.

This disciple of the Blessed Jesus was probably born at Antioch, the metropolis of Syria, but whether Greek or Syrian is unknown. The city of Antioch (which was founded by Seleucus Nicator and named after his father, as its seaport, Seleucia, he named after himself) was in a position of many advantages with regard to commerce, climate, and beauty. It was built in the broad valley where the Orontes burst through and separated the Cilician and Syrian mountains, and it was beautified by the successive rulers who occupied it for the government of the surrounding provinces. Through the Orontes as its highway to the Western world, and the valley of the Euphrates to the Eastward, it was an emporium for the commerce and intercourse of the world, and it was not by a mere chance that the adherents of the new faith “were called Christians

first at Antioch." Both the Greeks and the Romans enriched and extended it, and one chief feature in its ornamentation was the magnificent and colonaded street that extended in a straight line for four miles from the western to the eastern suburbs. The Jews had an acknowledged place in the city, and enjoyed their special privileges. The votaries of Apollo also had their groves and temple at Daphne, in a beautiful spot near the city, and the philosophical schools were abundant, as in all the Grecian cities. When St. Luke was a youth, Syria had become a province of the Roman Empire, and Antioch was the residence of the proconsul. Such were the surroundings of the young evangelist when he was being trained for his medical profession, and the calls of his later life work.

The civilization of the East and West met in this central highway of the nations, and nothing could better have adapted him for being the Evangelist for redeemed humanity.

No other city after Jerusalem is so intimately connected with the progress of Christianity among the heathen as Antioch. "Here the Apostle of the Gentiles was sent out to his Apostolic work: here the first Gentile church was founded (Acts xi:19 verse); here the brethren Paul and Barnabas laboured a

whole year “teaching much people” (Acts xi:24, 26); “till the adherents of the new faith grew to such importance as to be enrolled among the schools of religious and philosophic opinion, recognized by the Greeks and the Romans;” here the disciples of Jesus first received their distinctively Christian appellation; and from this city the Gospel went forth by St. Paul and his coadjutors, including St. Luke, to the Gentile world and the islands of the West.

It was the centre of missionary enterprise throughout the apostolic age, and for ages after gave a see to one of the four ancient Christian Patriarchates. Thus by the guiding of an inscrutable Providence the chief city of that powerful King who was the fiercest persecutor of God’s own people, Antiochus Epiphanes, became the capital and one of the strongholds of Christendom.

As little is really known about the personal history of St. Luke, many efforts have been made to identify him with other New Testament characters, like Lucius and Silas, or to make him one of the seventy sent out by our Lord, or to draw some influence about him from the nature of his medical profession. But while it is true that in the large Roman households some of the slaves were usually trained in medicine for the sake of the rest of their

class, the healing art itself was always held in esteem, so that rank and honour were often the portion of the physician, and those who took it up as a profession might belong to any grade in society. His composition in the Third Gospel and in the earliest annals of the Christian society gives evidence that he was a man of education, and the frequent allusions to special points in the condition of those who were cured, and in the process so to say, in their miraculous healing, are in perfect harmony with his naturally regarding them in a professional light. From his acquaintance, too, with the usual nautical terms connected with the rigging and steering of the vessels in which St. Paul and he embarked and were wrecked on Melita, we can imagine that in his youth he had acquired some experience in sea-faring by a voyage or two in the Levant. He is said also to have had a taste and genius for painting, but there is no genuine tradition on the question,* although it is true that he is regarded as Patron of the Fine Arts.

St. Luke has the double honour of being one of the Four Evangelists, and of being the *first* Ecclesiastical historian,† writing calmly and impartially

* Further mention see "Saint Luke as a Painter and as Represented in Art." Chapter III.

† Greatest in rank; highest.



ALTAR WALL IN CH. OF S. MARIA, NOVELLA, FLORENCE.

ST. LUKE.

GHIRLANDAIO.

under the guidance of the Holy Spirit. Both Gospels and Apostolic Acts he dedicated to the same person, the “most excellent Theophilus,” and he gives one the assurance of thoroughness in receiving the best information upon what he is led to record. He does not write mere hearsay, but he inquires and tests his information before giving it for the edifying of the church. He writes as a scholar, and his diction is that of a Greek, while he exhibits Jesus as not only the Messiah of the Jews, but also as the Saviour of the world.

In the picture of this Evangelist by Philippe Chery, he is represented in the act of writing, and the thoughtful expression that the artist has given to the face, with one hand directing the pen, and the other holding ready the ink-horn, conveys a vivid idea at once of the accurate historian.*

The style of his writing is specially noted for its clearness and accuracy. St. Jerome says “St. Luke was better acquainted with Greek than with Hebrew,” and this is only what we should expect. He is supposed to have written at a date later than St. Matthew and St. Mark, and to have been able to supply many fresh particulars of our Lord’s life. St. Jerome says further that St. Luke wrote his

* Frontispiece to Book III.

Gospel in Boeotia of Greece Proper, and gave it to the world at Alexandria, the centre of the book-world of the day. Of Theophilus, to whom he wrote, we can only imagine that he was a man of culture, and among the foremost of the true believers; there is, at any rate, an air of quiet affection and sympathy in the few words specially written, as if between friends.

In the *Muratorian Fragment* (*Ant. Nic. Lib.*, v. 603) we read that “the thin book of the Gospel, that according to Luke, the well known Physician, Luke wrote in his own name, in order, after the ascension of Christ; and when Paul had associated him with himself as one studious of right. Nor did he himself see the Lord in the flesh, and he, according as he was able to accomplish it, began his narrative with the nativity of John.” It is probable that it was during the Apostle’s residence in Antioch that he met with St. Luke and was the means of leading him unto the new faith from being a physician only for the body to becoming one also for the soul.

We wish that we knew where he lived when he was making his enquiries of eye-witnesses regarding Christ and the events connected with His ministry until He ascended up into Heaven from Mount Olivet. He knew that accounts of the Life

and teaching of Christ were already given out, and he wished to present his friend Theophilus (probably some one high in office) with authentic statements that would help him to read and know the truth as a sincere lover of God. He was probably at Rome when he added the extension called "The Acts of the Apostles," and his aim again was the same, that the convert Theophilus might know fully the subject in which as a Christian he had already received some instruction. As their purpose is the same there is also a great similarity in the composition of the two treatises, and the second shows how the Spirit that was promised to lead into all truth carried everywhere the Gospel of the men He had chosen. They are the first books on Missions among the Gentiles, and the experiences of those days are a source of strength to the missionaries of every day. The Church has always been grateful to St. Luke for his work, and in order to mark their general appreciation and sympathy the people in former days, exercised their kindest feelings by picturing him to their minds as the beloved Physician, the first Ecclesiastical historian, the first Christian hymnologist, the first Christian painter, the Patron of Painters, and the Patron of all homes of art and benevolence. In writing the

account of the Gospel he must have been in close communication with the Blessed Virgin, the chief disciples and other characters in Palestine, but in writing the Acts of the Apostles he is usually associated with St. Paul, whose friend and companion he remained to the end. There is a tender pathos in the closing words of St. Paul's last letter to the Bishop of Ephesus—"only Luke is with me"—when we think that probably in the course of a few days or weeks this same Luke had the doleful duty laid upon him of caring for the mangled remains of his companion. But St. Luke does not himself record St. Paul's martyrdom; he leaves him still a prisoner, yet residing "for two whole years in his own hired house" in Rome and preaching the Kingdom of God to all that come to him. After the close of the Acts of the Apostles we have no assured information with regard to St. Luke, "the brother whose praise is in the Gospel throughout all Churches." The very desire to do honour to his name has probably done much to obscure his traditional history. Some say that after losing St. Paul he returned to the East and carried the faith with many miracles, down into Egypt and Libya; others, that he preached in south-eastern Europe; and others still, in Asia Minor. Of the form of his



JEAN DE MABUSE. (GOOSAERT.)

MUSEUM, PRAGUE, GERMANY.

ST. LUKE AND THE VIRGIN.

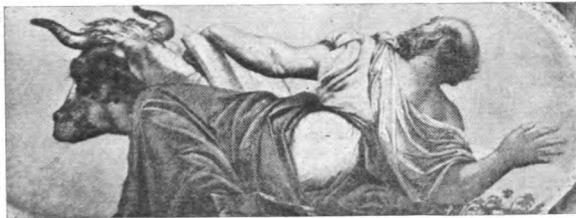
decease there is the same uncertainty; while some suppose that he passed quietly to rest in extreme old age, the most common belief is that he suffered martyrdom on an olive tree in place of a cross, in Greece, at the hand of the heathen. The suggestion of a date can scarcely be attempted. It was generally believed that he ended his days in Achaia, or at any rate, according to St. Jerome, the Emperor Constantine sought for his ashes there and had them transported with all solemnity to his great church in Constantinople dedicated to the memory of the Apostles. His name has been a favorite one in church dedication, seventeen being so named in England alone.

“Apostles, prophets, martyrs, and all the sacred throng,
Who wear the spotless raiment, who raise the ceaseless song,
For these passed on before us, Saviour, we Thee adore,
And walking in their footsteps, would serve Thee more and
more.”

The opinion that, “This brother of whom the praise is in the Gospel throughout all the Churches,” is no other than the blessed Evangelist of St. Luke, rests on a sure foundation, as will be shown in another place (*2 Cor.*, viii., 18), and confirmed by the testimony of ancient writers, and adopted by the One Holy Catholic Church in the Collect for the Festival of St. Luke (October eighteenth).

¶ "Almighty God, Who callest Luke the Physician, whose praise is in the Gospel, to be an Evangelist and Physician of the soul; may it please Thee that by the wholesome medicines of the Doctrine delivered by him, all the diseases of our souls may be healed through the merits of Thy Son Jesus Christ."

Amen. ¶



ST. LUKE THE BELOVED PHYSICIAN

Love came to earth, when Christ the Lord came down,
Love came to earth.
With love divine He left His kingly crown
For lowly, human birth.
The glad Evangel of that wondrous love, so grand, so sweet,
Is told by one, who learned the lesson well, at Christ's own
feet.

Luke, the disciple, well "Beloved Physician," friend and Saint.
Tradition says, that he possessed the skill, and art to paint;
Certain it is he had a power sublime, higher than art,
Scenes to depict of Christ, that touch, that thrill the human
heart,
His words, like pictures glow, down through the centuries
dim,
A man of master mind, rare gifts, we think of him.

No words of praise can add to his great name—
No words of praise—
St. Luke aimed not for earthly place or fame,
The measure of his days
Was filled with all good deeds of kindness, and tender love,
In willing service, healing men and pointing them above,
Through toil, and care, and perils manifold, through pain
and loss,
He preached Christ crucified for all, and led men to the Cross.
What dangers, griefs, and sorrows filled his path, and made
it rough,
At last the Master in compassion said, "it is enough,"—
Brief was the cruel pain of death, the tyrants rage, and frown
That brought release—and won for him a Martyr's crown.

—MARGARET DOORIS.

*Though you your sacred books design'd
For all who things supernal mind,
Yet one above the rest
Lay nearest to your breast,
Thcophilus, for rare example famed,
Whom justly you most excellent have named.*

—BISHOP KEN'S CHRISTIAN YEAR.

C. NANTEUIL.

LA SALUTATION ANGELIQUE.

ALEXANDRE BIDA.



CHAPTER II

SAINT LUKE THE BELOVED PHYSICIAN AND FIRST CHRISTIAN HYMNOLOGIST

For that beloved Physician, all praise, whose Gospel shows
The healer of the nations, the sharer of our woes.
Thy wine and oil, O Saviour, on bruised hearts deign to pour,
And with true balm of Gilead anoint us evermore.

—*Earl Nelson.*

Latin, *Sanctus Luca.*
French, *Saint Luc.*

Italian, *San Luca.*
German, *Dcr Herlige Lucas.*

St. Luke's Gospel has been named the Gospel of Mercy, because it is full of our Lord's love for sinners. His is a Gospel of sunshine, because he could see happy meanings of events near him. He was one who could detect the divine in the casual; a true historian, without whom we should have known little of the Church. There is nothing in all the Gospel story more full of tender sentiment than St. Luke's account of the Nativity of our Lord, thus: "The pure Virgin of Nazareth, Mary by name, is espoused to Joseph the Carpenter." His Gospel fully justifies his declaration that he had searched out all things from the beginning, as it gives the genealogy of our Blessed Lord back to Adam, narrates the annunci-

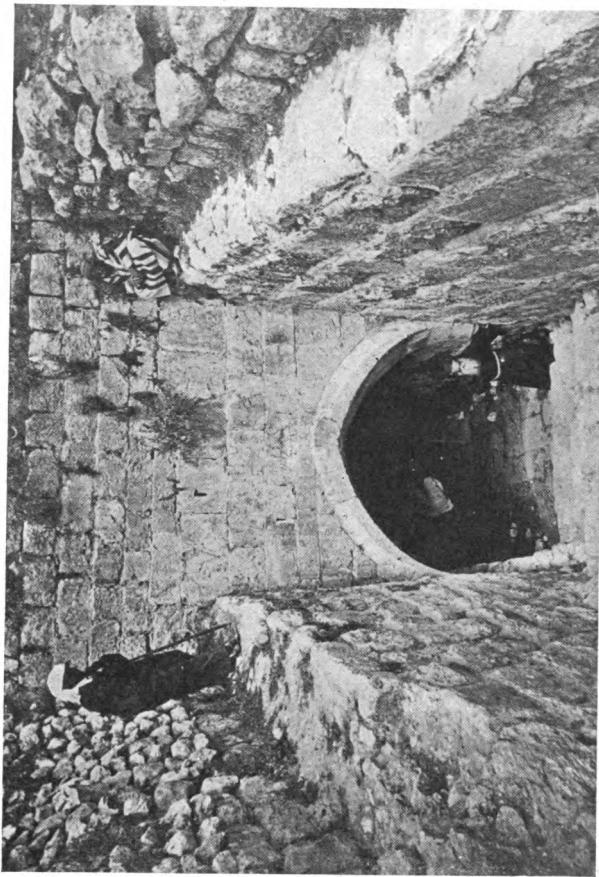
ation by the Angel Gabriel of the birth of John to Zacharias and of Jesus to Mary. Here *alone* we read of the infancy of John the Baptist, and he records various facts with the Birth, Infancy, and Childhood of our Lord, not given elsewhere.

Among “the holy places” which legend has sought to connect with events in the life of Christ, one locality is of especial interest and it may not be out of place to mention it here. It is the “Fountain of the Virgin,” situated on the north-eastern extremity of the town of Nazareth, and it is there, according to tradition, that the Mother of Jesus received the angel’s salutation (Luke 1, 28). Although we may not attach much importance to this latter belief, we must on other accounts regard the spring with feeling, akin to that of religious veneration. It derives its name from the fact that Mary during her life in Nazareth no doubt accompanied often by “the Child Jesus,” must have been accustomed to repair to this fountain for water, as is the practice of the women of the present day. It presents a busy scene, from the number of those hurrying to and fro engaged in the labour of water carrying; and it is the only well.

“Fount of the Virgin’s ruined shrine,
A voice that speaks of the past is thine;
It minglest the tone of a thoughtful sigh
With the notes that ring through the laughing sky;

JERUSALEM, PALESTINE.

FOUNTAIN OF THE VIRGIN.





BUGIARDINI.

UFFIZI, FLORENCE.

MADONNA OF THE WELL.

(Formerly attributed to Raphael.)

Midst the mirthful song of the summer bird,
And the sound of the breeze it will yet be heard."

St. Luke is more direct and explicit on the subject of angels than any other of the Evangelists, and his allusions to them much more frequent, this is minutely expressed in the announcement of the angel to the shepherds at Bethlehem (11.8-14), the glorious light and the joyful song of the angelic quire singing the Nativity of Christ, this must have been very significant and full of consolation to the Gentiles. St. Luke is the *first* Christian hymnologist except the angels. In the course of this portion of his Gospel occur the three inspired hymns, besides the Ave Maria (1.28-33) and the Gloria in Excelsis (11.14), which have been used for ages in the worship of the Church, the Magnificat, or Song of the Blessed Virgin (1.46-55), is found as a part of the Evening Service as early as A. D. 507, in the reign of Caesarius of Arles; the Benedictus, or Song of Zacharias (1.68-79), used in the Morning Service, as early as the fourth century; and the Nunc Dimittis, or Song of Simeon (11.29-32), used in our Evening Service. Verily, this is a Gospel of praise.

"Thou hast an ear for angels' songs,
A breath the Gospel trump to fill,
And, taught by thee the Church prolongs
Her hymns of high thanksgiving still."

The events recorded in the first two chapters must have been derived from the Virgin Mother herself. The story shows in every line the pure and tender colouring of a woman's thoughts. Here alone we read of the widow Anna the Prophetess (ii.37), and the growth of the Lord Jesus in universal favour and sweet submission. Here *alone* we read how Jesus was found by His Mother and Joseph in the Temple, and we find Him repudiating the name of "father" as applied to Joseph, "Wist ye not that I must be about My Father's business?" (ii.44-49).

* * * "But His Mother kept all these sayings in her heart." And Jesus increased in wisdom and stature, and in favour with God and man.

Holman Hunt, in one of his best works, paints this scene, of which the author of "John Halifax" writes :

"O infinitely human, yet divine!
Half clinging, Child-like, to the Mother found,
Yet half repellent, as the soft eyes say,
'How is it that ye sought me? Wist ye not
That I must be about my Father's business?' " *

Again, who cannot discern the delicacy and sympathy with which the Evangelist records that the boy of Nain was the only son of his widowed mother (vii., ii.-18); "and when the Lord saw her, He had

* This famous painting was exhibited in the German gallery, Bond street, London, in 1860, and soon after sold for £5,000.

HUNT.
THE FINDING OF JESUS IN THE TEMPLE.





HOFMANN.

THE WIDOW OF NAIN'S SON RAISED TO LIFE.

compassion on her and said unto her, ‘Weep not.’ And he came and touched the bier, and they that bare him stood still, and He said, ‘Young man, I say unto thee, Arise.’ And he that was dead sat up and began to speak. And he delivered him to his mother.”

“Halt, halt! a hand is on the bier,
And life stirs in the shroud;
Rise, rise! and view the Man Divine
Who wakes thee midst the crowd.”

And as the mother clasps her son,
In awe-struck ecstacy,
Turn thou thine eyes to Him, whose word
Is immortality.”

Hofmann has well represented this scene in one of his pictures.

St. Luke *alone* records an incident of the compassionate tenderness towards penitent sinners, “Seest thou this woman? I came into thy house, thou gavest me no water for My feet, but she hath washed them with tears and wiped them with the hairs of her head.” (vii., 44-50.)

In St. Luke’s Gospel, towards every age, towards every sex, towards all nations, towards all professions, our Blessed Lord appears as *Christus Consolator*, the Saviour of the world, “Who went about doing good.”

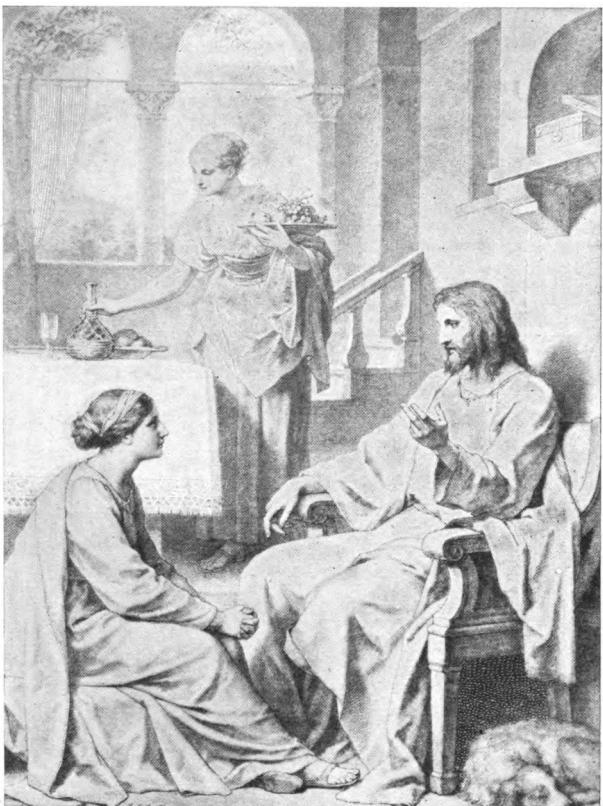
Again, in the next chapter we read how our Lord once addressed to a poor, crushed, trembling, humiliated woman the tender name of "Daughter" (viii., 41-48); and oh, how full of deep heart-emotion we read of the "little maid" of Jairus, his only daughter (viii., 49-56); and the lunatic boy, his father's only son (ix., 37-43); also with what delight we read of the good Samaritan, which St. Luke *alone* records (x., 33-37); and again here *alone* we read of Mary and Martha (x., 38-43).

" The welcome Guest! meek sisters, how ye shine,
 Such light those looks impart.
Ye see His face, and at His feet recline;
His glowing words burn, ripen, and refine
 Each mute expectant heart.

Haste, Martha, haste! prepare the neat repast,
 He sups with thee to-night;
Bring forth the best, display thy care and taste;
Rich be the feast, and all in order placed,
 Ye yield thy Guest delight.

Not so; the Teacher marks the frown she wears,
 Her flushed impatient look:
' Oh, Martha, Martha, these are needless cares;
One thing is needful, so My word declares.'
 Such was the mild rebuke.

But Mary's eye with love illumined ray,
 Dwelt on her Teacher's face;
At Wisdom's feet in earnest heed she lay,
Heart-listening, treasuring up each bright display
 Of soul-subduing grace.



HOFMANN

MARY AND MARTHA.

' Mary hath chosen well her goodly part.'
So did those lips proclaim.
Sweet is the story of her loving heart;
Love shines engraven on her life's fair chart,
And woven in her name.

Choose ye with Mary; to your Saviour's feet
In rapt attention cling;
Take the meek listener's part, the learner's seat,
Seek wisdom, and enjoy, in silence sweet,
The Presence of your King."

Further in St. Luke's Gospel we see records of the mercy of Jesus towards the poor, the humble, the despised,—hence the parable of the invitation of the "poor, the maimed, the halt, the blind," to the Great Supper, and the exaltation of the humble who choose the lowest seats (xiv., 12-14). In the next chapter we read three parables, each of which displays the wonderful manner in which Jesus came to seek and to save that which was lost. There is a beautiful hymn founded on this chapter, which may well be introduced here. First we read the parable of the lost sheep (xv., 3-7) :

'Twas only a missing sheep,
One, out of a great wide fold,
'Twas a wayward sheep and wild,
And had wandered times untold,
But what if it died alone?
Or what if the hills were dark?
'Twas only a sheep that was lost,
As an arrow may miss the mark.

Answer—But the Shepherd answered, "I cannot rest
While My sheep is away from Me,

I'll call till it comes, and I'll bring it home,
For I bought it on Calvary!"

Here alone we read of the lost piece of silver
(xv., 8-10) :

'Twas only a silver coin,
And the silver was mixed with dross;
And it seemed as a worthless thing,
And to lose it but little loss.
There were nine bright pieces left,
And they shone like the morning sun;
And why was there need to search,
When the toils of the day were done?

Answer—But the Seeker said, "Though the coin be rough,
And though rugged its edges be,
Still it bears My Image, I cannot rest
Till My lost piece of silver see!"

And with what pleasure we read of the Prodigal
brought home to his father (xv., xi.) :

'Twas only a prodigal son,
A wanderer far away;
A sinner made poor by his sin,
Getting poorer every day.
But what if he had no friend?
And what if he had to roam?

Would such a wild, prodigal son
Be missed in his Father's home?

Answer—"Though all men condemn thee," the Shepherd said,
"Yet not I, for I came to save
And I came to lift thee out of thy sins,
And to rescue thee from the grave!"

And the message in Heaven was told,
'Mid the music of angel-choirs,
That a son was born anew,
By the Pentecostal Fires;
That the fatted calf was killed,
And the fairest robe was given,



MILLAIS.

PARABLE OF THE LOST PIECE OF MONEY.

(Destroyed by an explosion.)



MURILLO.

CATHEDRAL, SEVILLE.

BAPTISM OF CHRIST.

For the lost was found again,
As a child of the Kingdom of Heaven!
“Rejoice! rejoice! for the dead are alive!
And the lost have a welcome given;
They have washed their robes, and have made
them white,
And of such is the Kingdom of Heaven.”

And again in the next chapter the parable of Lazarus and the Rich man (xvi., 19-31).

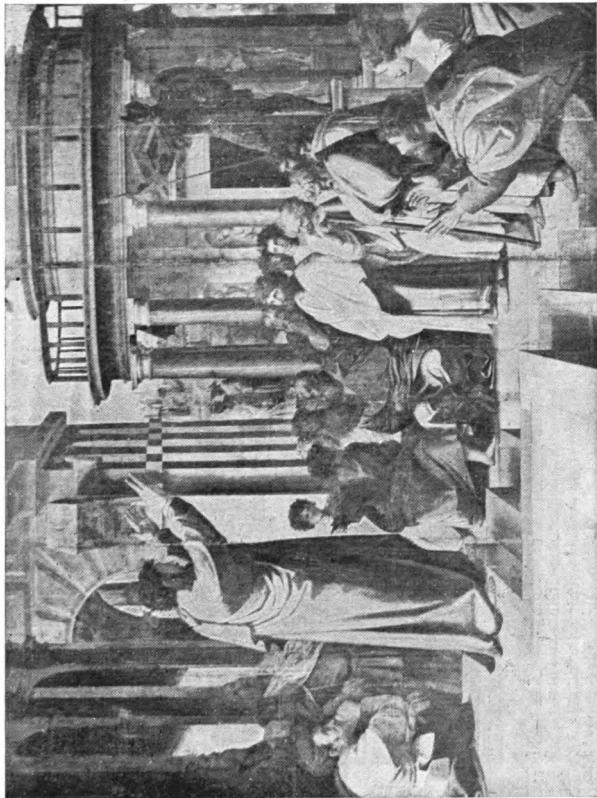
Verily, this is a Gospel for the Poor.

St. Luke's Gospel has been named a “Gospel of Prayer.” He was especially studious to inculcate the duty, and to record the privileges of prayer. His admonition that men *ought always* to pray, is inserted twice in the *Gospel* (xviii., 1; xxi., 36); and the blessed effects of urgent *prayer* are represented here in two parables; in that of the man coming at night to his friend (xi., 5-13), and in that of the Poor Widow and the Unjust Judge (xviii., 21); St. Luke is careful also to teach *how* to pray (xviii., 10). He oftener than the rest reveals to us Christ in prayer; he represents to the world *Christ* as an *example* of prayer. Christ prays at His Baptism, and “the heaven opened, and the Holy Ghost descends upon Him” (Luke iii., 21); He prays and chooses His Apostles (vi., 12); He prays in His Agony in the Garden of Gethsemane and is comforted by an angel (xxii., 41-43); Christ's prayer

for His murderers (xxiii., 34), and His last prayer at His Death (xxiii., 26), are recited by St. Luke *alone*. In the twelfth chapter of the Acts of the Apostles St. Luke displays to us a striking specimen of the Church's *prayers* for deliverance from the enemies; and it has shown the results of her prayers in the *overthrow* of *her enemies* (xii., 1-3), (xii., 5-12), (xii., 21-23); that narrative presents an epitome of the History of God's Judgments on the Persecutors of His Church.

In the seventeenth chapter of the Acts St. Luke records most vividly the memorable speech of St. Paul at Athens. Both in what he says and does not say, it is a model and pattern to all Christian missionaries for their addresses to the heathen world (xvii., 23). "He shows that they themselves were not satisfied with what they had; and that they were affected with a mysterious craving for something more. He represents their feeling towards their deities, as one of servile fear; and he will teach them a religion of *filial love*."

St. Luke was the Evangelist of the Sacred Infancy, as St. John of the Lord's Divinity, St. Matthew and St. Mark of the active life of our Lord. St. Luke is believed to have found what healed his own soul, while, as a physician, he ministered to St.



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PAUL PREACHING AT ATHENS.

RAPHAEL SANZIO.

Paul's body. We have every reason to believe that St. Luke was a member of that noble profession whose benevolent deeds and spirit of devotion and self-sacrifice have shed a halo of glory around our common humanity, and illumined with never-fading brightness the annals of Christian philanthropy. His knowledge of man's body helped him in the caring for man's soul; all his gifts he nobly devoted to the service of Christ. Bishop Coxe says, "He laid his skill and education at Christ's feet, to be hallowed for the highest end." St. Jerome says, "He was a physician, and so to all his words are medicine for the drooping soul." It is noticeable that St. Luke, the beloved physician, is the only one of the writers who mentions the act of *healing*. He is the only one of the four Evangelists who told of the healing of Malchus' ear by our Lord; being a physician probably it impressed him more than it did the others. (Luke, xxii., 47-49.)

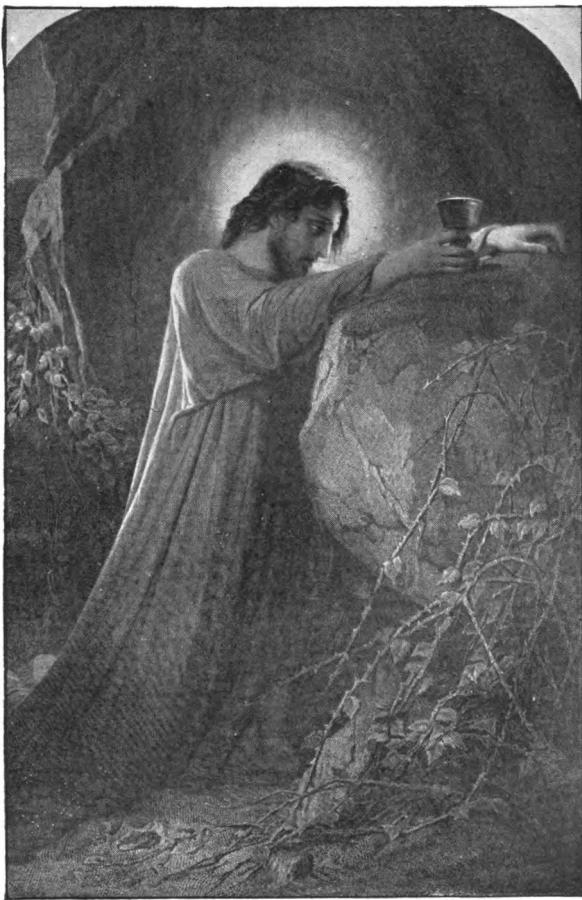
We may believe that St. Luke did, whenever it was necessary, exercise a double office, and whenever he came into a sick room he ministered to soul as well as body, bringing health and life, peace and salvation. We know from Holy Scripture that bodily sickness is but a type and shadow of the soul sin. "All the diseases of the soul may be cured," and is

not the Gospel of St. Luke, above all the other Gospels, filled with beautiful illustrations of the two great remedies employed by the great Physician for the cure of all spiritual patients, *Repentance* and *Faith*? The following lines about St. Luke, the Beloved Physician, whose praise is in the Gospel," deserve a place here:

“Lucas, Evangelii Medicinæ Munera pandens,
Artibus hinc, illine religione valet;
Utilis ille labor, per quem *vixere tot aegri*;
Utilior, per quem *tot didicere mori*.”

“Luke, in revealing the blessings of the Gospel and of Medicine Promotes on the one hand the Arts, on the other Religion.
Useful that labour by which so many have lived;
More useful that by which so many have learned to die.”

Though not actually one of the Apostolic body, he seems to have been an eye-witness of many of the events he described, and there are places in his Gospel where he has been permitted to come wonderfully near his Lord, as when he describes the mysterious hour of His agony in the garden. Justin Martyr says: “In the memoirs, which I say were composed by His Apostles and by those that accompanied them, it is related that the sweat rolled from Him in drops while He prayed.” “Father, if Thou be willing, remove this cup from Me.” (St. Luke, xxii., 42, only.)



DELAROCHE.

CHRIST IN THE GARDEN OF GETHSEMANE.



PLOCKHURST.

ST. LOUIS, MO.

CHRIST AND HIS DISCIPLES ON THEIR WAY TO EMMAUS.

Most touchingly has the poet N. P. Willis written of this “Scene in Gethsemane” :

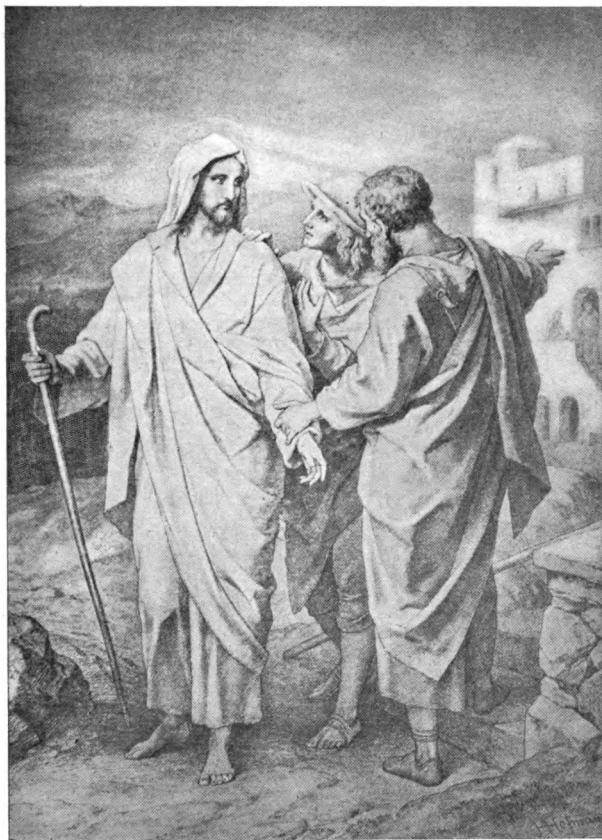
“ 'Twas the last watch of night—Gethsemane ;
With its bathed leaves of silver seem'd dissolved
In visible stillness ; and as Jesus' Voice,
With Its bewildering sweetness, met the ear
Of His disciples, it vibrated on,
Like the first whisper on a silent world.
They came on slowly. Heaviness oppress'd
The Saviour's Heart, and when the kindness
Of His deep Love were poured He felt the need
Of near communion ; for His gift of strength
Was wasted by the Spirit's weariness.—
He left them there, and went a little on,
And in the depth of that hush'd silentness
Alone with God, He fell upon His Face,
And as His Heart was broken with the rush
Of His surpassing agony, and death,
Wrung from Him from a dying Universe,
Thus mightier than the Son of Man could bear.
He gave His sorrow way—and in the deep
Prostration of His Soul, breathed out the prayer,
'Father, if it be possible with Thee,
Let this Cup pass from Me.' Oh, how a word,
Like the forced drop before the fountain breaks,
Stilleth the press of human agony !
The Saviour felt its quiet in His Soul.
And though His strength was weakness, and the light
Which led Him on till now was sorely dim,
He breathed anew submission—"Not My will,
But Thine be done, oh Father!"
As He spoke voices were heard in heaven,
And music stole out of the vaulted sky.”

Further on in the Gospel (xxiv., 13-29) St. Luke minutely describes the Journey to Emmaus (St. Mark briefly, xvi., 12) of the two Travelers, St. Luke gives the name of one as Cleopas, the other has been supposed to be St. Luke himself. This may

be, for this patient, gentle and unpretending historian seldom refers to himself (first mention Acts xvi., 10).* As they wend their way to Emmaus a stranger going their way overtook them. Climbing the hill path together, through the terraces of vines and olives, and passing under the village gate, they were presently at the house. And now the stranger bade them adieu. What they had heard from Him, however, interested them so much that they longed to hear more. They begged Him, therefore, to lodge with them for the night, as the day was far spent. Accepting the invitation, all three went into the house. It must have been no small wonder to the two who the mysterious stranger could be. Nothing in His dress gave them a clue, and they did not know His features, but a feeling of reverence kept them from asking. (St. Luke *only* records the supper; xxiv., 30-31.) Simple refreshments were presently set before them—among the rest, bread and wine. The stranger, as was His due, had the place of honour at table, and it fell to Him to hand what was before them to the others. "Only the three were present."

Presently the Unknown, taking the bread,

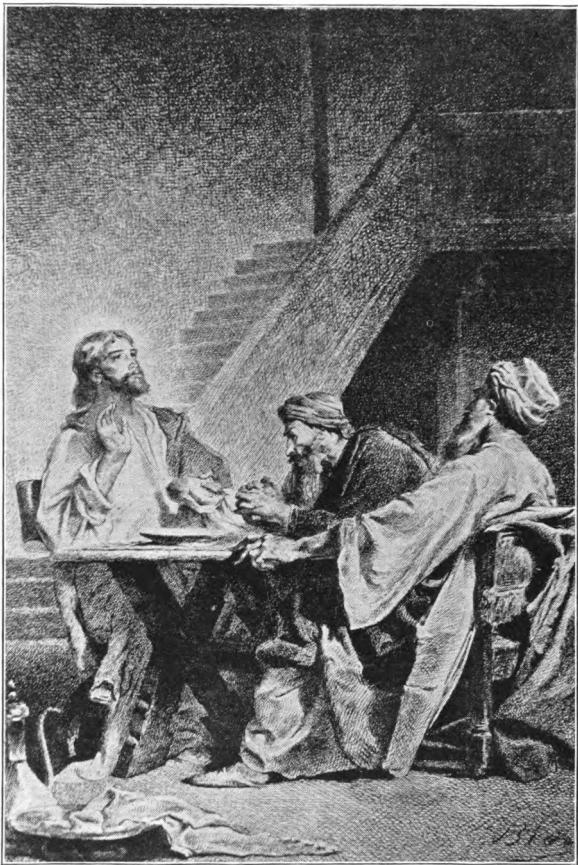
* Named only thrice in the New Testament, never by himself. Col. IV, 14; Philemon 24; II Tim. IV, 11. Luke—Light-giving.



HOFMANN.

EMMAUS.

"Abide with us, for it is toward evening, and the day is far spent."



ALEXANDRE BIDA.

C. NANTEUIL.

THE SUPPER AT EMMAUS.

offered the usual benediction—"just as Jesus had done"—and broke the bread "just as Jesus had broken it." Bearing, voice, and manner were His. And as they looked at him more closely, the veil He had assumed passed away, and the very Face and Form were His. "It was He!" And as they gazed in awful wonder and reverence He vanished.

"He bles'd the bread, but vanished at the Word,
And left them, both exclaiming, 'Twas the Lord!
Did not our hearts feel all He deigned to say?
Did they not burn within us by the way?"

Left to themselves, the two could speak only of what they had heard and seen. Their ecstatic joy at having seen our Lord, whom they had known as the earthly friend, now was unveiled to them as the Messiah *risen* and *glorified*—the conqueror of death—can only be faintly imagined. It may be well to introduce here the words of St. Bernard:

"On earth our Lord truly wept, was truly sorrowful, truly died, was truly buried. But now that He is risen again, old things are passed away. Seek not thy Beloved on His bed; He is not here. He is risen; He is no longer among the dead. Changed in body, changed in heart, He hath entered into the Majesty of the Lord." Of that last great scene, "The Ascension of Our Lord," which only a chosen

few were permitted to behold. (xxiv., 51; also Mark xvi., 19.) St. Luke describes the event itself as instantaneous (Acts i., 9) and tells us that “a cloud AT ONCE received Him from their eyes.”

“ The myriads of earth untold
He might have gathered to behold,
And awe-struck kings have bowed the knee,
Before His rising majesty.

He went not thus; a chosen few
Alone were gathered to the view,
The earth kept on its course the same
As when to Bethlehem He came:

No chariot did they behold
Of flame, as of the Seer of old.
A passing cloud was made to bear
The King of Glory up the air.

No breath of music floated near,
Save as His blessing filled the ear.
No garb of glorious hue He chose,
But, as He was, majestic rose.”

May we not, therefore, have with us a *living* Christ, risen and ascended triumphant and victorious instead of as a sufferer. Christ is not suffering now, nor to be wept for now. We may with all reverence use here the words of the great Italian poet and monk, Campanella:

Why rather not speak and write not of the realm
He holds in heaven and soon will hold below,
Unto the praise and glory of His name?
Oh, foolish crowd! this world's thick vapour whelms
Your eyes unworthy of that glorious show
Bland to His splendours bent upon His shame.



HOFMANN.

ASCENSION OF OUR LORD.

In the New Testament we read of at least two appearances of the Ascended Lord, but never as a sufferer. He appeared in glory to St. Paul the Persecutor and to St. Stephen the Martyr.

Let us therefore regard the Lord of life, "the Incarnate Word, the Present Friend, the Prince of Peace, the Everlasting King of Heaven."

St. Luke's Gospel ends with Jesus risen and ascended, having promised the Holy Spirit.

As it thus reaches the highest, indicating and supplying the need, it reaches also deepest and lowest into the needs of the soul and the life, laying bare the proud uplifted hearts of men, and offering a purge that shall make white and clean as the driven snow.

"O true Physician! heal the souls
That sick and wounded lie,
With wholesome medicine of Thy Word;
Oh! heal them lest they die."

Again, this Gospel is full of thanksgiving. It begins with hymns and ends with praises. These features of the writings of St. Luke, and so many other, if possible, more beautiful characteristics, fully justify the saying of a great writer that "his Gospel is the most beautiful book that has ever been written." The same pure, earnest, tender spirit runs through the Book of the Acts of the Apostles.

St. Luke acquaints us in the first chapter of the Acts, with the fact that the Virgin Mary was with the Apostles and others, "and when they were come in they went up into an upper room." "There all continued with one accord in prayer and supplication, with the women," evidently for the descent of the Holy Spirit.

When God gives us a promise, no matter how distinct, no matter how seemingly absolute, it still lies upon us that we should pray for its fulfillment earnestly and continuously till we receive it.

"With the women." Almost all commentators notice the presence of the women as being one especial mark of the new state of things.

In the Temple, God's house of prayer, which was soon to be destroyed, the women prayed apart; here, in the new state and better house of prayer, they pray as part of the Church, on an equality with the other sex. In Christ there is neither male or female. "And Mary the Mother of Jesus." This is the last mention of the Blessed Virgin in the New Testament. (Acts i.; 14.) After this she dwelt in the home of St. John the Evangelist, who took care of her as his own mother, in obedience to the last command of his dying Master.



DOBSON.

ST. JOHN TAKING THE BLESSED VIRGIN TO HIS HOME
AFTER THE CRUCIFIXION.



JERUSALEM.

TOMB AND CHAPEL OF THE VIRGIN.

"He into whose keeping, from the cross,
The mighty charge was given."

It is thought he took her to Ephesus, where she continued some time, and there is a letter of the Council of Ephesus, importing that in the fifth century it was believed she was buried there. Yet this opinion was not so universally received, but that some authors of the same age think the Virgin Mother died and was buried at Jerusalem, or rather in her sepulchre at Gethsemane, near that city, where to this day it is shown in a magnificent church dedicated to her name. In the same chapter (i., 25) St. Luke sets forth the *choosing* for the ministry of Matthias "by lot" in place of Judas, who by transgression fell, "and they prayed and said, Thou Lord, which knowest the hearts of all men, show whether of these two Thou has chosen." This mode of filling up a sacred office "by lot" was never employed afterwards in the history of the Church. According to Chrysostom, it was because "the Holy Spirit was not yet given. While this was so they committed the matter to lot, but never resorted to it after the day of Pentecost." Of that day of Pentecost St. Chrysostom says: "So other believers besides the Apostles received the Holy Ghost, enabled them to speak with tongues." But the *Apostles alone*

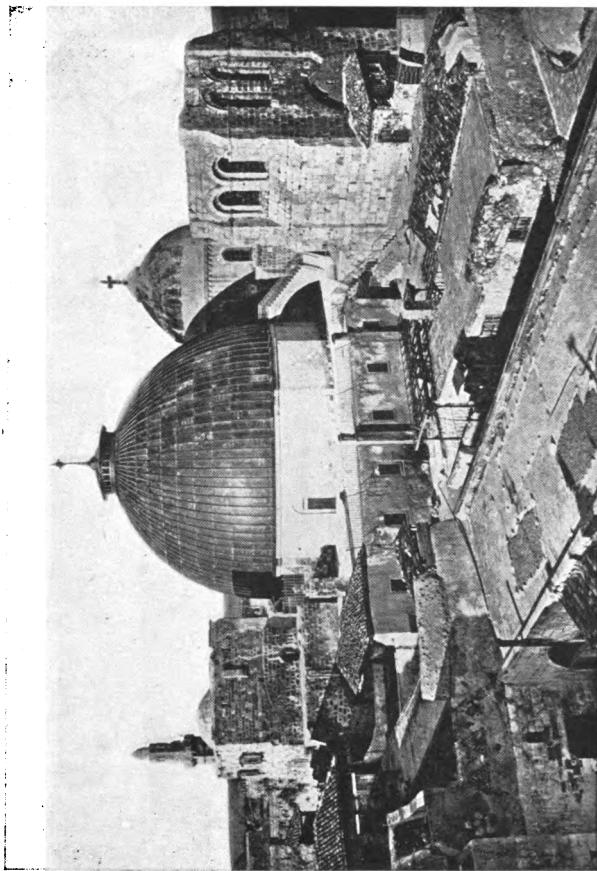
appear to have been endued with the power of conveying to *others* the power of the Holy Ghost, enabling them “to speak with tongues.” (Acts 11.) This is well expressed by the poet Milton, in “Paradise Lost.” (xii., 497.)

“The Spirit,
Pour'd first on His Apostles, whom He sends
To evangelize the nations, then on all
Baptized, shall then with wondrous gifts endue
To speak all tongues: and do all miracles,
As did their Lord before them.”

“In one of the tapestries of the Vatican, in the series of the Life of Christ, attributed to Raphael, we see the Virgin and the Apostles seated; flames of fire stand on their heads; the Celestial Dove appears above in a glory of light, from which rays are poured on every head. Mary Magdalen and another Mary are present behind; astonishment is the prevailing expression in every face, except in those of the Virgin and St. Peter.” This description, quoted from Mrs. Jameson, might well apply to the picture by Deger, also the following ancient hymn of this event:

“And now had fully come,
On mystic circles borne,
Of seven times seven revolving days,
The Pentecostal morn;

When as the Apostles knelt
At the third hour in prayer,
A sudden rushing sound proclaimed
The God of glory there.



JERUSALEM, PALESTINE.

CHURCH OF THE HOLY SEPULCHRE.

DEGER.
DESCENT OF THE HOLY SPIRIT,
DAY OF PENTECOST, A. D. 33.



Forthwith the tongue of fire
Alights on every brow,
Each breast receive the Father's lights,
The Word's enkindling glow.

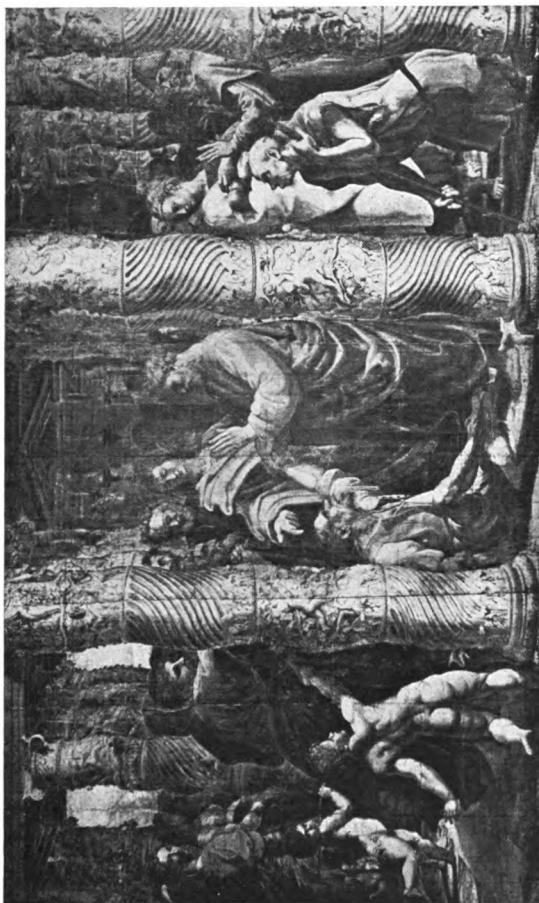
The Holy Ghost on all
Is mightily outpoured,
Who straight in divers tongues declare
The wonders of the Lord."

In Acts iv., 22, St. Luke records the Miracle of St. Peter and St. John curing the lame man at the Beautiful Gate of the Temple, "For the man was above *forty* years old on whom this miracle of healing was shewed." It has been noticed that St. Luke, being a physician, would be likely to mention the mature age of the man as rendering any natural cure more impossible. Following this St. Luke records the first distinctively Christian hymn or act of praise in which the name of JESUS is mentioned. (Acts iv., 27-30.) No doubt the boldness of St. Peter and St. John before the council was in part due to their success in healing the cripple by Invocation of the All Holy Name, and now they all prayed that this might be continued till all Jerusalem was won to the side of Christ in the name of the "Holy Child Jesus." The *first* mention of *children* as forming a part of a Christian assembly is given by St. Luke. (Acts xxi., 5.) "Brought us on our way, with wives and children." The children came with the men and

women, as having as much interest in the person and work of the Apostle as their elders. Quesnel remarks: "Nothing but faith can form so strict and tender an union betwixt persons unknown to one another, and in so short a time."

"We kneeled down on the shore, and prayed." The disciples out of their love for the Apostle (Paul) naturally accompany him as far as they could, which was to the ship, and on taking leave at the last moment they prayed.

Tributes of eloquence are paid to the memory of men of letters, and monuments of brass and stone are erected by an admiring people in honour of their warriors and statesmen; but few and feeble are the honours rendered to the good and faithful physician who has devoted his talent, his strength, his life, to suffering humanity, and time and again has met death on a more terrible battlefield than that upon which the bravest of soldiers have laid down their lives; for an epidemic is as much a field of battle to a physician as ever was Waterloo to Wellington. The "Beloved Physician," St. Paul calls him in one of our texts, and honoured indeed is that appellation whose gentle manners, tender-heartedness and kind attention are not measured by the social position of his patients or by his hope of reward, but by the



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RAPHAEL SANZIO.

MIRACLE OF ST. PETER AND ST. JOHN AT THE BEAUTIFUL GATE.

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GERINI.

CH. OF SAN FRANCESCO, PRATO.

ST. LUKE.

natural emotions that beat responsive to love for his kind, and which feels another's woe. Plato says: "No physician considers his own good in what he prescribes, but the good of his patient."

"Who feels not thoughts within him rise,
Which fill with briny tears his eyes,
And wakens memory's warmest claim."

How familiar to us is the beautiful picture of the good old family physician who used to attend us in childhood, mild as wise, and now passed away.

Thus we need the Gospel of St. Luke, and all the more as the numbers of whom Milton speaks continues so small:

"Who is there that almost measures wisdom by simplicity, strength by suffering, dignity by lowliness?"

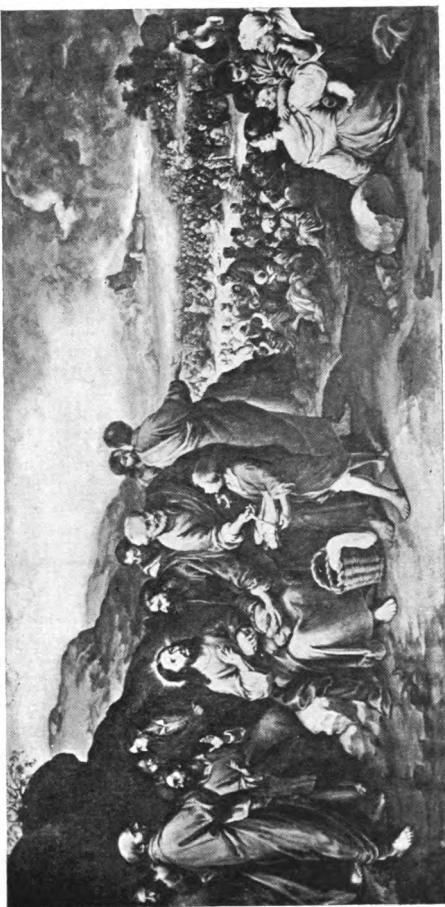
"The symbolic poetry of the Church assigns to St. Luke the sacrificial ox; but the symbol of man is more appropriate; for his Gospel is *par excellence* the Gospel of the Son of Man."

St. Luke's Gospel, IX, 12-18.

The Lord commanded, "Give ye them to eat,"
Five loaves and two small fishes all their store
For hungering crowds. He knew they had no more,
And He had called them to that wild retreat.
They gave it as He gave them, piece by piece
Where on the green grass grouped the great and small
Till all were filled. So not theirs at all

But His, the glory of that grand increase.
Master, I have not strength to serve Thee much
The "half-day's work" is all that I can do,
But let Thy mighty, multiplying touch
Even to me the miracle renew.
Let five words feed five thousand, and Thy power
Expand to like results one feeble hour.

—FRANCES RIDLEY HAVERGAL.



CHARITY HOSPITAL, SEVILLE.

MURILLO.

MIRACLE OF THE LOAVES AND FISHES.

SAINT LUKE THE EVANGELIST

" My brother whose praise is in the Gospel."

What thanks and praise to Thee we owe,
O Priest and Sacrifice Divine,
For Thy dear Saint through whom we know
So many a gracious Word of Thine.

Whom Thou didst choose to tell the tale
Of all Thy Manhood's toils and tears,
And for a moment lift the veil
That hides Thy Boyhood's spotless years.

How many a soul with guilt oppressed
Has learned to hear the joyful sound,
In that sweet tale of sin confessed,
The FATHER's love, the lost and found !

How many a child of sin and shame
Has refuge found from guilty fears,
Through her, who to the Saviour came
With costly ointments and with tears.

What countless worshipers have sang,
In lowly lane or lofty choir,
The song that loosed the silent tongue
Of him who was the Baptist's sire!

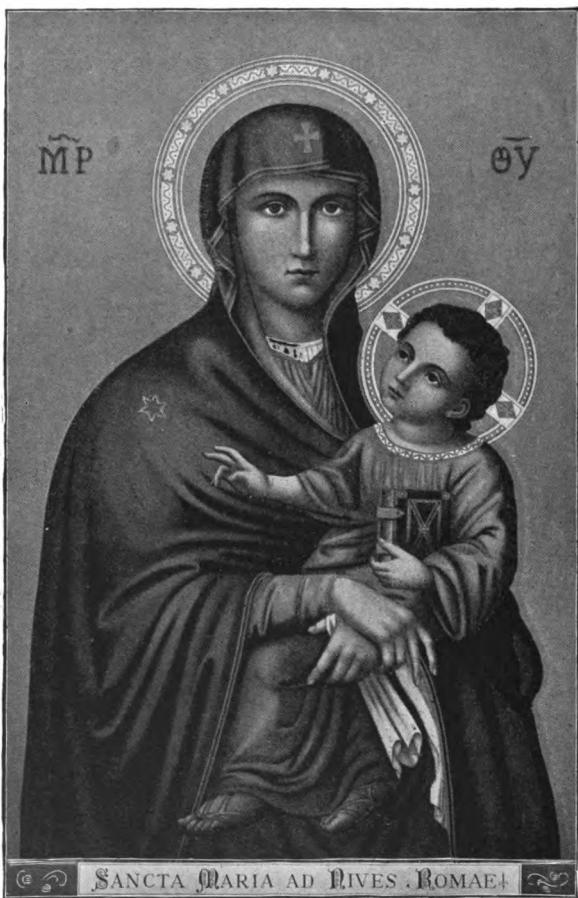
And still the Church, through all her days,
Uplifts the strains that never cease ;
The Blessed Virgin's hymn of praise,
The aged Simeon's words of peace.

O happy Saint! whose sacred page,
So rich in words of truth and love,
Pours on the Church from age to age
This healing unction from above.

The witness of the Saviour's life,
The great Apostle's chosen friend;
Through weary years of toil and strife,
And still found faithful to the end.

So grant us, Lord, like him to live,
Beloved by man, approved by Thee,
Till Thou at last the summons give,
And we, with him, Thy Face shall see.

—BISHOP W. D. MACLAGAN.



THE MADONNA OF ST. LUKE.

CHAPTER III

SAINT LUKE THE PAINTER AND AS REPRESENTED IN ART

Give honour unto Luke, Evangelist,
For he it is (the ancient legends say)
Who first taught Art to fold her hands and pray.

—Rossetti.

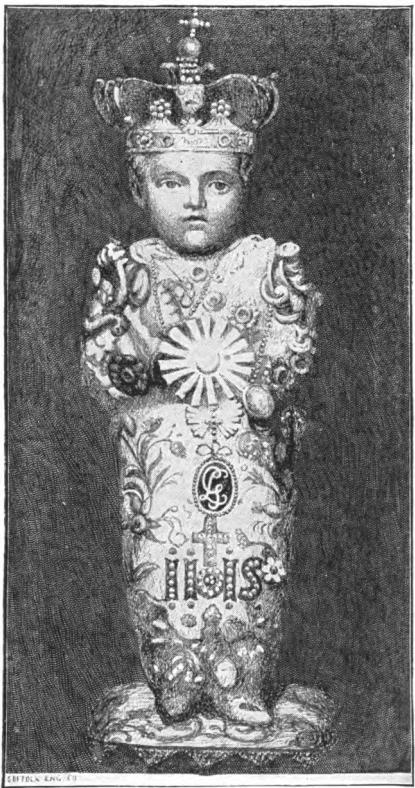
Art and poetry have perpetuated that St. Luke (Lucas) was a painter, and this is one of the things for which tradition vouches. In the Church of St. John Lateran, at Rome, a picture of our Saviour is shown which is ascribed to St. Luke, but is believed to be a work of the thirteenth century. There was a Florentine painter of the twelfth century named Luca Santo, and there was an earlier Greek hermit of the name of Lucas, who used to paint the Blessed Virgin. The tradition may have originated in the finding of a picture of the Virgin in the Catacombs, with the inscription, "One of seven painted by Luca." The churches of Padua, Venice and Rome contain numerous portraits of Christ and the Blessed Virgin, pretended to have been painted by this Evangelist. But the pretty legend which makes him a painter and represents him as painting the

Virgin is unsupported by any of the earlier traditions, and rests only on late testimony, which is not very reliable; still it is universally received by the Greek Church, which considers painting a religious art, and numbers in its Calendar of Saints a long list of painters, as well as poets, musicians, and physicians.

In the west of Europe the legend which represents St. Luke as a painter can be traced no higher than the tenth century. The Greek painters introduced it; tradition tells some other things concerning him which may possibly be true, besides many that certainly are false.

It is stated by early writers that the holy Apostle and Evangelist St. Luke painted with various miscellaneous materials, such as are commonly used by artists, namely, "melted wax mixed with divers colours," the divine portraits of the most holy and chaste Mary the Mother of God, while she was yet in Jerusalem "inhabiting the holy places of Zion."

Several pictures of the Virgin attributed to St. Luke are still in existence, the most famous of which is in the Basilica Santa Maria Maggiore, Rome. The face of the Virgin is dark, almost black, in allusion to the lines, "I am black but comely, ye daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon."



ATTRIBUTED TO ST. LUKE.

ARA CÆLI, ROME.

SANTO BAMBINO.



PINTURICCHIO.

FRESCO IN CH. OF S. M. DEL POPOLO, ROME.

ST. LUKE.

Another is said to be in Constantinople.

According to legend St. Luke was also skilled in wood-carving, examples are found in various places. The most famous is the Santo Bambino, of which our poet Mr. Aldrich has written in his "Legend of Ara-Coeli," from which a few lines may be quoted:

"Garnished from throat to foot with rings
And broaches and precious offerings
And its little nose quite kissed away
By dying lips."

This small image of the Christ-Child is perhaps the most venerated in all Rome.

In the face of so many accounts given us by ancient writers of the accomplishments attributed to this Saint, may there not be at least some truth in these statements? St. Luke has been styled the "Evangelical Painter." Larder says: "He is, however, a consummate painter in *language*, whether he ever handled the pencil or no."

However, St. Luke did really in more than one sense paint the Virgin Mother's portrait, and therefore from the hand of St. Luke we receive the picture which was to form the type of perfect womanhood for all generations.

The Greek painters represent St. Luke as a young man, with crisped hair and a little beard. He is

also represented with a winged ox, symbolizing the sacrifice. The early images of the Evangelical symbol are uniformly represented with wings—they were given to angels—*i. e.*, bringing good tidings. In the ancient Christian churches one finds these symbols perpetually recurring, sometimes they are the heads of the mystic creations, on an azure ground, studded with stars, as in a leafy scroll, like the genii in an arabesque. The ox was early introduced into pictures as the emblem and attendant of St. Luke.

In Munich there is an interesting picture long ascribed to Jan Van Eyck, but now considered by the best authorities to be the work of his pupil and successor Roger Van der Weyden. This picture represents St. Luke as painting the Virgin, even though the treatment is purely pictorial and modern in character, we still see introduced in the background the symbolic ox bearing the scroll of writing.* A good reproduction of this picture may be seen in the Boston Museum of Fine Arts. The poet Edward Dowden has written a poem on the picture, from which is quoted the following lines:

“It was Luke’s will; and she, the Mother-Maid,
Would not gainsay; to please him pleased her best.

* Cut (detail) page 350.



BUONFIGLI.

PINACOTECA VANUCCI, PERUGIA.

ST. LUKE RECORDING THE ANNUNCIATION.



MARTIN DE VOS.

MUSEUM, ANTWERP.

ST. LUKE PAINTING THE VIRGIN.

See here she sits, with dovelike heart at rest,
The Babe is laid
On lap and arm,

Through door and window-frame
Bright airs flow in; a river tranquilly
Washes the small, glad Netherlandish town:
Innocent calm; no token here of shame;
A pierced heart, sunless heaven, and Calvary."

St. Luke was early recognized as the special Evangelist of the Virgin, his was one of the first figures to be introduced into the pictures of the Madonna and Child. In Venice there is a curious picture of the Annunciation in the Pinacoteca Vanucci, in Perugia, by Benedetto Buonfigli, in which the Evangelist is introduced in the centre of the picture between the Virgin and the angel who comes with his divine message. St. Luke is seated on the ground writing on a long strip of paper. The symbolic ox is by his side.

Numerous pictures which represent the Evangelist in the act of painting the portrait of the Virgin are found nearly in all European cities.

In the Antwerp Museum there is a very elaborate and overloaded painting, with little merit but great pretensions, attributed to Martin de Vos. The same subject was also painted by Paul Veronese, and Ruskin mentions an altar-piece in the little Church

of San Luca, in Venice, representing St. Luke and the Virgin.

On the ceiling in the dome of the Roman Catholic Cathedral in Baltimore is a curious representation of this subject, amidst clouds and the usual symbols.

In the Louvre, Paris, we may see several paintings, one by Annibale Carracci. In this picture St. Luke is represented imploring the blessing of the Virgin, who appears in the clouds, surrounded by the other Evangelists; the symbols, a palette and brushes, are at St. Luke's feet.

As early as the fourteenth century painters claimed St. Luke as their brother artist and patron. In 1577 a school of painting was founded in Rome known as the Academy of St. Luke, which still exists.

In connection with it is a small gallery containing some excellent pictures. The most celebrated is the picture by Raphael. Most authorities agree that it is not the work of the great artist, but by one Timoteo Viti. (*Vide Muntz* — Raphael, Chapter XVI.) When portraits of Raphael appear as it does in this, it is a proof that the picture is not entirely the work of the master himself.

Passavant says that the picture was the work of



RAPHAEL SANZIO.

ACADEMY OF ST. LUKE, ROME.

ST. LUKE PAINTING THE MADONNA.



MIGNARD.

LOUVRE, PARIS.

ST. LUKE PAINTING THE VIRGIN.

several hands, but that the head of the Evangelist was undoubtedly the work of Raphael.

The painting represents St. Luke kneeling, with one knee on a foot-stool before an easel, while he paints the Virgin, who with Son in her arms stands near the left of the picture; behind him crouches the bull, while in the background stands a young man, whose face represents that of Raphael. In the Grosvenor House, London, is a beautiful picture of this same subject by Giulio Romano, but long attributed to Raphael. The picture is a small one and represents St. Luke seated on the ground, Turkish fashion, holding the canvas in his left hand while he paints with his right. Mary is seated, holding the Child, who stands on her knee, and turns away as if frightened. Joseph is introduced in the background holding a door partially open and looks in as if afraid of intruding, and behind is a landscape. Recent art critics have decided that it is entirely the work of this artist pupil of Raphael, who is said to have worked on every picture of his master.

Of the many pictures which represent the Evangelist in the act of painting the portrait of the Virgin, the most beautiful is the one by Mignard, in the Louvre. In it the Madonna and Christ appear to the Apostle on clouds as if in vision. The picture on

the easel resembles the figures from which it is taken. The Virgin and Child are graceful in attitude and very lovely in expression. In the attendant we see the features of Mignard.

In the fierce strife at the Council of Ephesus, A. D. 431, Nestorius was condemned for rejecting the phrase "Mother of God." (Theotokos, Deipara.) St. Cyril eulogized her amid enthusiastic acclamation. The decree of the Council was that in Christ the Divine and human natures were united in one person, and that consequently Mary was indeed the "Mother of God." Following this, artists began to paint as a symbol of the orthodox faith, pictures of the Virgin Mother with the Infant Jesus in her arms, recognized as a sign of faith in the teachings of the Church throughout all Christendom. But there was no intention in the minds of either priests or people of holding up the Virgin Mother as an object of adoration, but rather did they emphasize most touchingly the loveliness of Him who took upon Him our flesh and was born of a Virgin." It was later that the Jewish Maiden was represented as the Queen of Heaven, and exalted to a position scarcely lower than that of her Divine Son.

Dr. Schaff says: "It was formerly supposed that no picture of the Virgin existed before the

Council of Ephesus, which condemned Nestorius and sanctioned the *Theotokos*, thereby giving solemn sanction and a strong impetus to the cultus of Mary. But several pictures are now traced with a high degree of probability, to the third, if not the second century. From the first five centuries nearly fifty representations of Mary have so far been brought to the notice of scholars, most of them in connection with the Infant Saviour. * * * The noblest picture of Mary, in ancient and modern times, endeavour to set forth that peculiar union of Virgin purity and motherly tenderness which distinguish ‘the Wedded Maid and Virgin Mother’ from ordinary women, and exert such a powerful charm upon the imagination and feelings of Christendom. No excesses of Mariolatry, sinful as they are, should blind us to the restraining and elevating effect of contemplating with devout reverence”

“The ideal of all womanhood,
So mild, so merciful, so strong, so good,
So patient, peaceful, loyal, loving, pure.”

It may be of interest to introduce here the oft quoted description of the personal appearance of the Virgin by Nicephorus Calixtus.

“Mary was in everything modest and earnest; she spoke little, and then only about necessities. She

was very courteous, and rendered to all honour and respect. She was of middle stature, though some assert her to have been somewhat taller. She spoke to all with engaging frankness, without laughing, without embarrassment, and especially without rancor. She had a pale tint, light hair, piercing eyes, with yellowish, olive-coloured pupils. Her brows were arched and moderately black, her nose moderately long, her lips fresh and full of amiability when speaking; her face was round, not pointed, but longish; hands and fingers fairly long. Finally, she was without pride, simple without guile; she had no insipidity about her, but was unassuming; in short, there was in all her ways divine grace."

In the legend of St. Luke we are told that he carried with him everywhere two portraits, painted by himself; one of our Saviour and one of the Blessed Virgin, and by means of these he converted many of the heathen.

"Love on the Saviour's dying Head
Her spikenard drops unblamed may pour,
May mount His Cross, and wrap Him dead
In spices from the golden shore
Risen, may embalm His sacred Name
With all a painter's art, and a minstrel's flame.

Worthless and lost our offerings seem,
Drops in the ocean of His praise;
But mercy with her genial beam
Is ripening them to pearly blaze,
To sparkle in His crown above,
Who welcomes here a child's as there an angel's love."



ATTRIBUTED TO ST. LUKE. BASILICA S. M. MAGGIORE, ROME.

THE LITTLE BLACK VIRGIN.

Ruskin says, "All the histories of the Bible are yet to be painted, Moses has never been painted—Elijah never, David never except as a mere stripling, Deborah never, Gideon never, Isaiah never." It is a noticeable fact that Leonardo, Michael Angelo, and Raphael have left among their works no representations of the Four Evangelists.

All direct imitation of nature was by the best painters avoided. In this respect how fine is Raphael's* "Vision of Ezekiel" (Gen. ii., 10), (Ezek. i., 10, x., 14), (Rev. iv., 7), how sublime and how true in feeling and conception! There the Messiah comes floating along upborne by the Four Creatures—mysterious, spiritual, wonderful beings, animals in form, but in all else unearthly, and the winged ox not less divine than the winged angel! where as in the later times, when the artist piqued himself upon the imitation of nature the mystic and venerable significance was wholly lost.

There is a small and beautiful picture by Giulio Romano,[†] in the Belvedere at Vienna, representing the emblems of the Four Evangelists grouped, which was probably suggested by Raphael's excellent picture.

* Title page.

† Facing "Index to Artists."

In the dignified picture of the "Risen Christ Among Evangelists,"* by Fra Bartolommeo, the Saviour holds the sceptre in His left hand while His right is raised in benediction; the countenance is mild and noble, the four powerful figures of the evangelists, and the two angels below, are admirable in composition, in the treatment of the drapery and in the spiritual expression of the heads.

Mrs. Jameson says the Evangelists "either from their number, or for some other cause, are seldom grouped round the Virgin."

The new spirit reveals itself in a picture of the Madonna, Infant Jesus, and Evangelists by Verlat, Nineteenth Century.†

The artists of the Renaissance showed their skill in inventing various types of feature, such as might be supposed to have belonged to the various types of character of those whom the Lord chose as the foundation stones of a world-wide Church. Perhaps this skill of the Christian art reaches its highest points in Leonardo's Last Supper, at Milan.

In the last three centuries we find sets of the Evangelists in which the emblems are altogether omitted, and the personages distinguished by their

* Frontispiece to "The Four Evangelists."

† Forward Group, Book III.

situation or by their names inscribed under or over them, but we miss those antique scriptural attributes which placed them before us as being foreshown in prophecies, uttered of old; they have become mere men.

In a picture by Jacob Jordaens,* which is supposed to represent the Four Evangelists assembled for the purpose of conferring on the subject of their writings, notice the fine expression of the heads, and the efficient management of the light and shade, of which this illustration gives, while the harmony of color in the original has always been mentioned with much praise. In another picture,† by Rubens, the mysterious and symbolic emblems predominate.

There are good examples of pictures of the Four Evangelists in the Dresden Gallery, by Beukelaar, also the four separate pictures by Guercino da Cento.‡

In the dome of the Church of St. John Evangelist, Parma, there are noble and dignified figures of the Evangelists grouped each with a father of the Church, emblems of each, intermingled with boy angels, play an important part and interfere with the

* Forward Group, Book II.

† Forward Group, Book IV.

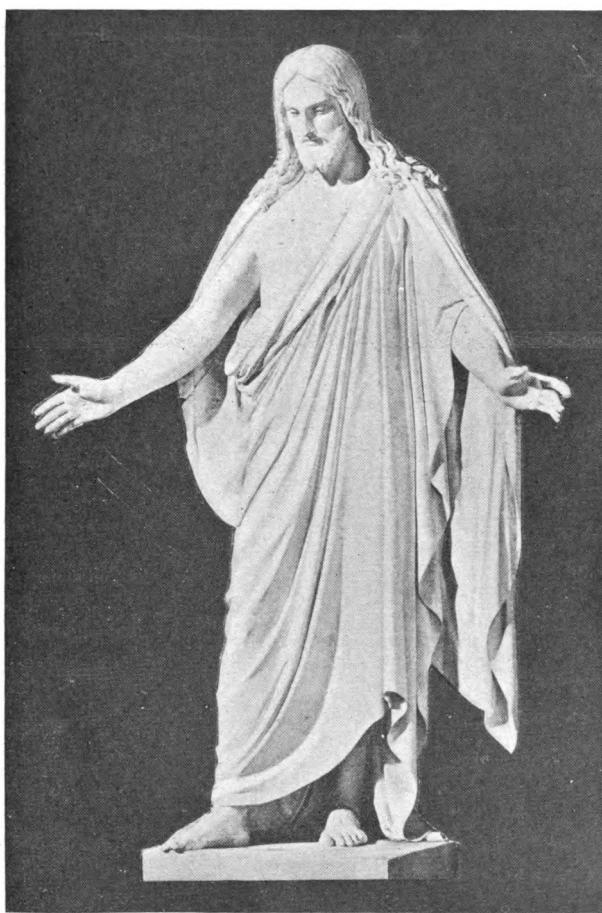
‡ Forward Group, Book I.

solemnity of the scene. The work is from the hand of Correggio.

It may not be out of place to introduce Thorwaldsen's noble and imposing statue of Christ, a most fitting figure for the close of this sketch and may most appropriately be placed here, with the arms raised as in benediction.

In keeping the ideal in view that point of union between God and man, earth and Heaven, which, though weak our nature is, we can recognize and strive after but not attain to. Yet in this striving, may it not be that we fulfill our duty and work out our salvation? So long as we keep the ideal in view we rise—from sense to intellect, from intellect to spirit.

Previous to Christian Art, Faith, Hope and Charity were not—but now we have the advantage and become Christian—and yet they are but aspirations after the ideal; only a glimpse of that beauty and truth which the soul seeks, the type of which is in Heaven.



THORWALDSEN.

ST. GEORGE'S CHURCH, ROME.

CHRIST.

SAINT LUKE

Luke the beloved physician, and Demas greet you.—*Colossians iv, 14.*
Demas hath forsaken me, having loved this present world. Only Luke is
with me.—*II Timothy iv, 10. 11.*

Two clouds before the summer gale
In equal race flee o'er the sky;
Two flowers, when wintry blasts assail,
Together pine, together die.

But two capricious human hearts—
No sage's rod may track their ways,
No eye pursue their lawless starts
Along their wild self-chosen maze.

He only, by Whose sovereign Hand,
E'en sinners for the evil day*
Were made—who rules the world He plann'd,
Turning our worst His own good way;

He only can the cause reveal,
Why, at the same fond bosom fed,
Taught in the self-same lap to kneel
Till the same prayers were duly said,—

Brothers in blood, and nurture too,
Aliens in heart so oft should prove;
One lose, the other keep Heaven's clue;
One dwell in wrath, and one in love.

He only knows—for He can read
The mystery of the wicked heart—
Why vainly oft our arrows speed
When aim'd with most unerring art;

* The Lord hath made all things for Himself; yea, even the wicked for the day of evil. Proverbs xvi, 4.

While from some rude and powerless arm
 A random shaft in season sent
 Shall light upon some lurking harm,
 And work some wonder little meant.

Doubt we, how souls so wanton change,
 Leaving their own experienc'd rest?
 Need not around the world to range;
 One narrow cell may teach us best.

Look in, and see Christ's chosen saint
 In triumph wear his Christ-like chain;
 No fear lest he should swerve or faint;
 "His life is Christ, his death is gain." *

Two converts, watching by his side,
 Alike his love and greetings share;
 Luke the belov'd, the sick soul's guide,
 And Demas, nam'd in faltering prayer.

Pass a few years; look in once more,—
 The saint is in his bonds again;
 Save that his hopes more boldly soar,†
 He and his lot unchang'd remain.

But only Luke is with him now:—
 Alas! that even the martyr's cell,
 Heaven's very gate, should scope allow
 For the false world's reducing spell.

'Tis sad—but yet 'tis well,* be sure,
 We on the sight should muse awhile,
 Nor deem our shelter all secure
 E'en in the Church's holiest aisle.

Vainly before the shrine he bends,
 Who knows not the true pilgrim's part;

* Philippians i, 21.

† In the Epistle to the Philippians, "I know that I shall abide and continue with you all; I count not myself to have apprehended," chap. i, 25; iii, 13.
 In II. Timothy, "I have finished my course," &c., chap. iv, 7, 8.

The martyr's cell no safety lends
To him, who wants the martyr's heart.

But if there be, who follow Paul
As Paul his Lord, in life and death,
Where'er an aching heart may call,
Ready to speed and take no breath;

Whose joy is, to the wandering sheep
To tell of the great Shepherd's love; *
To learn of mourners while they weep
The music that makes mirth above;

Who makes the Saviour all his theme,
The Gospel all his pride and praise—
Approach: for thou canst feel the gleam
That round the martyr's death-bed plays:

Thou hast an ear for angels' songs,
A breath the Gospel trump to fill;
And taught by thee the Church prolongs
Her hymns of high thanksgiving still.†

Ah! dearest mother, since too oft
The world yet wins some Demas frail,
Even from thine arms, so kind and soft,
May thy tried comforts never fail!

When faithless ones forsake thy wing,
Be it vouchsa'd thee still to see
Thy true, fond nurslings closer cling,
Cling closer to their Lord and thee.

—JOHN KEBLE.

* The Gospel of St. Luke abounds most in such passages as the parable of the lost sheep which displays God's mercy to penitent sinners.

† The Christian hymns are all in St. Luke: the Magnificat, Benedictus and Nunc Dimitis.



THE FOUR EVANGELISTS
BOOK IV



RUBENS.

PRADO, MADRID.

SYMBOLIC GROUP OF THE EVANGELISTS.

SAINT JOHN



St John The Evangelist



PHILIPPE CHERY.

SCROMBS.

ST. JOHN.

SAIN'T JOHN

THE BLACKED DISCOURSES OF
SAIN'T JOHN

ELLEN MARIE FOGG

*The first edition of this book was
published by the author in 1855.
In this edition, however,
the text has been revised,
and enlarged, and
is now presented in a more
attractive form.*







SAINT JOHN

THE BELOVED DISCIPLE, EVANGELIST
AND THE DIVINE

BY

ELLEN MARIE FOGG

*Editor for many years of, and Contributor to the "Girls
Friendly Magazine."*



*"Come pure hearts, in sweetest measures,
Sing of those who spread the treasures,
In the holy Gospels shrined;
Blessed tidings of salvation,
Peace on earth, their proclamation,
Love from God to lost mankind."*



INTRODUCTORY NOTE

For the facts and principles contained in this outline of the life and work of St. John, the author acknowledges her indebtedness to Godet, Mahan, Norris and some others, and the analysis of the Gospel in Chapter second, is largely drawn from "Leading Ideas of the Gospels," by Dr. Alexander, Archbishop of Armagh. The more one studies the life, character, and work of St. John, of whom so much has been written, the more one discovers unexplored depths, and this brief, imperfect sketch is but a suggestion of what is to be learned.

E. M. F.

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INTRODUCTORY POEM



THORWALDSSEN.

COPENHAGEN.

ST. JOHN AND THE EAGLE.
(Marble Medallion.)



MONACO.

UFFIZI GALLERY, FLORENCE.

ST. JOHN.

(Formerly a Triptych in Monte Oliveto.)

THE DISCIPLE WHOM JESUS LOVED

Word supreme, before creation,
Born of God eternally,
Who didst will for one salvation,
To be born on earth and die,
Well Thy saints have kept their station,
Watching till Thine have drew nigh.

He upon Thy bosom lying,
Thy true tokens learned by heart,
And Thy dearest pledge in dying,
Lord, Thou didst to him impart,
Show'dst him how, all grace supplying,
Blood and water from Thee start.

He first, hoping and believing,
Did beside the grave adore;
Latest he, the warfare leaving,
Landed on the eternal shore;
And his witness we receiving,
Own Thee Lord for evermore.

Much he asked in loving wonder,
On Thy bosom leaning Lord;
In that secret place of thunder,
Answer kind didst Thou accord;
Wisdom for Thy Church to ponder,
Till the day of dread award.

Lo! Heaven's doors lift up, revealing
How Thy judgments earthward move;
Scrolls unfolded, trumpets pealing,
Wine cups from the wreath above;
Yet o'er all a soft voice stealing—
"Little children trust and love!"

—*Hymns "Ancient and Modern."*





RAPHAEL SANZIO.

PINACOTECA OF BOLOGNA.

ST. JOHN.

(*Detail from St. Cecilia.*)

CHAPTER I

SAINT JOHN THE BELOVED DESCIPLE

"Beloved, let us love one another, says St. John,
Eagle of eagles calling from above:
Words of strong nourishment for life to feed upon,
Beloved let us love."

We know very little of the earthly history of St. John. All is mostly conjectural, excepting his parentage. He was the son of Zebedee, a fisherman of Galilee, and his home was on the sea of Galilee, "The loveliest spot of a lovely country." It was a fine climate, with a luxuriant growth of olive and oleander, and "meadows gay with a thousand flowers," and in the midst lay this beautiful expanse of water, which, when not tossed with wind and storm, was "Like a sapphire sea in an emerald." Here amid surroundings of great beauty, St. John had grown up.

At that time the hills and valleys of Galilee were alive with a large population, and there were Roman soldiers on guard in every place. During the early life of St. John, there was a growing dissatisfaction, among the more thoughtful Jews with the general condition of things, a great unrest, an earnest look-

ing for the fulfillment of prophecy for the coming of the promised Messiah, their long-desired Deliverer.

St. John was still a young man, when the Baptist startled the country, by his vigorous preaching on the banks of the Jordan. The people flocked in crowds to hear what this strange man from the desert had to say, wondering if he were the Messiah.

“John than which man a sadder or a greater
 Not till this day has been of woman born ;
John like some iron peak by the Creator
 Fired with the red glow of the rushing morn.”

But he declared that he was only the “Voice” to announce the coming of the Messiah, and he taught a new doctrine, the doctrine of repentance, and proclaimed that the Kingdom of Heaven was at hand. St. John was among these eager crowds, and the message of the Baptist evidently stirred him, to the very depths of his soul, and wrought upon him an influence that affected his whole future life. Nothing is told of this brief period of his life with the Baptist, and he relates the incident of Christ’s baptism, and the appearance of the Spirit in the form of a dove, not as if he himself had witnessed it, but as from the lips of St. John, Baptist, who by this sign from heaven, received the full, undoubted assurance, that



SALVATOR ROSA.

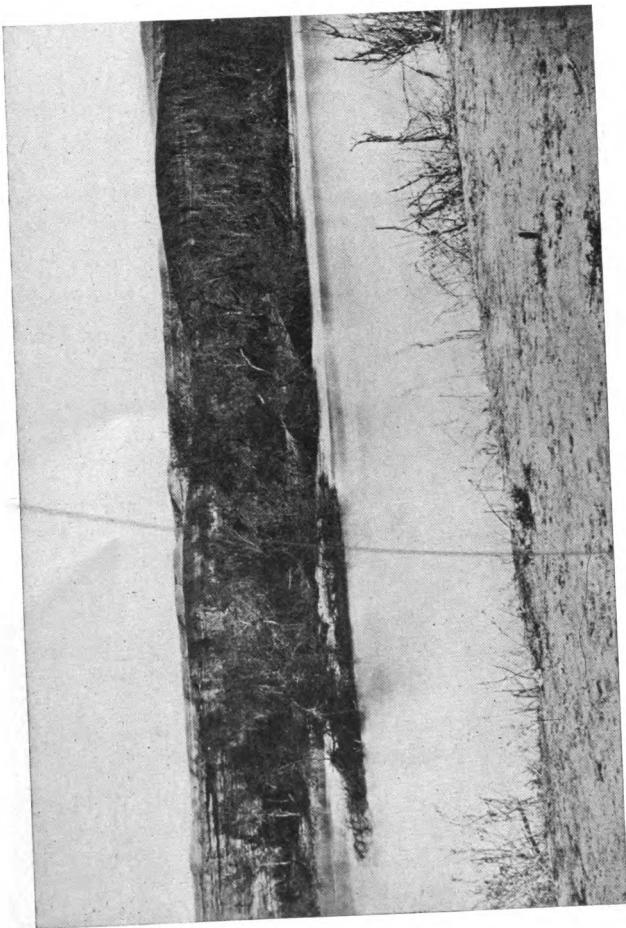
PITTI GALLERY, FLORENCE.

ST. JOHN THE BAPTIST.

(A fine Etching of this by John Browne, may be seen in the Pal. Colonna, Rome.)

RIVER JORDAN.

MODERN.



JESUS was indeed the Messiah, whose advent he had been sent to proclaim.

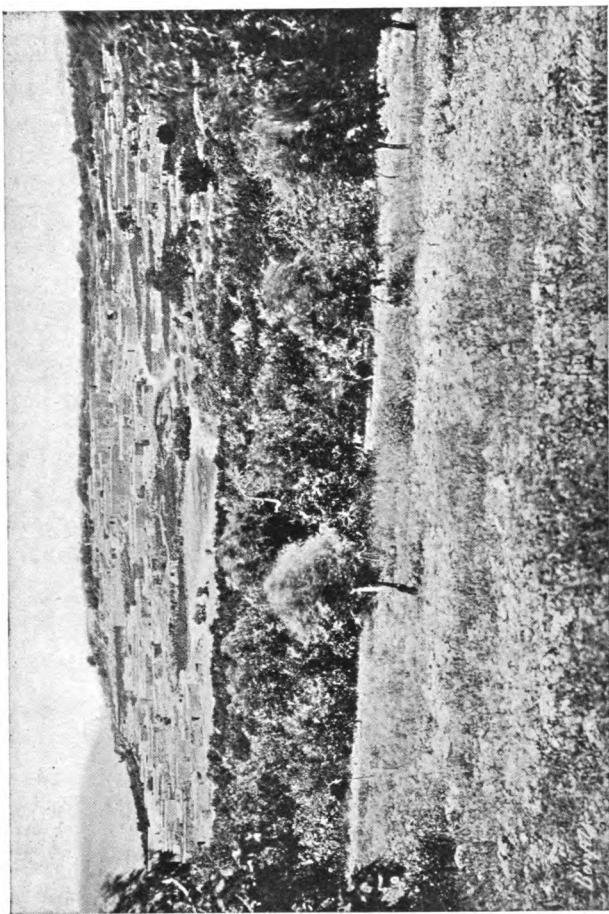
The first mention of St. John's seeing Christ, is one day after the crowd of excited and questioning Pharisees had dispersed. He writes in his Gospel that "The next day John saw JESUS coming unto him, and said, 'Behold the Lamb of God, that taketh away the sin of the world.' " The majestic figure to which were applied those significant words, "The Lamb of God," was doubtless familiar to St. John. He must have recognized Him as JESUS of Nazareth, the carpenter's son, a kinsman of his, with whom perhaps he had been associated more or less, in his earlier life. How strange it all was!

St. John Baptist had always spoken of himself in connection with Christ, with great humility, "He must increase and I must decrease" was his constant attitude, and now we feel his reverence in voice and manner, as seeing the LORD approach, he calls attention to Him in words so startling. There is an undertone of sadness here also, for the Baptist has observed the temper of the people; he knows that Christ is not the temporal deliverer they are expecting, and "the idea of a suffering Messiah is forcing itself upon him."

Another day passes. St. John is very reticent, and

never speaks of himself, so as the narrative proceeds, he writes, "Again the next day after, John stood and two of his disciples," meaning himself and Andrew, as if there were few others present at that time, and the Baptist sees JESUS passing by, and looking upon Him, repeats the words of yesterday, "Behold the Lamb of God!" Touched perhaps by these mysterious words, or moved by a feeling of wonder and awe, or drawn by the powerful attraction of His Divine Person, the two disciples followed Him. Perceiving them, He turned and said, "What seekest thou?" They replied, "Rabbi, where dwellest Thou?" "Come and see," He answered. Thus suddenly, from a momentary impulse, without the scantest thought of the great result, they "passed from the School of John to the School of Christ."

The hope awakened by the Baptist that the kingdom of God was at hand, and the redemption of Israel was soon to be accomplished, had aroused the enthusiasm of St. John, and we can easily imagine the character of that long, memorable day with our LORD; how it must have breathed of holiness and heaven; how He must have inspired them with fresh hope and courage. His communications to them are not recorded, and however dimly understood, were the expression of His divine wisdom and goodness,



CANA OF GALILEE.



DRESDEN.

MARRIAGE IN CANA, GALILEE.

VERONESE.

and deepened their conviction, that in Him should all their hopes be centred. Andrew in his eagerness went out in search of his brother Peter, and brought him to Christ, and doubtless St. John also hastened to bear the glad tidings to his brother James, though with his usual reserve, he only mentions that “Andrew went out first and found his own brother Simon.”

“On the third day after” this, was the marriage in Cana of Galilee, the story of which is *related only by St. John*. The mother of JESUS and His disciples were present at this feast where by His first miracle, He manifested His glory, and the faith of His disciples was confirmed. If there were any wavering before, there was no doubt now. St. John relates very simply how they were led from being disciples of the Baptist, to become the disciples of Christ. It would be interesting to know more of the brief interval that elapsed, before they were called to leave all and follow him, who “had not where to lay His head.”

It appears that after the wedding feast, and the “Passover that was at hand,” they returned to their work, for we learn from the other Evangelists, that one day, when JESUS was walking by the Sea of Galilee, He saw them in their ships; Peter and An-

drew fishing, and a little farther on James and John mending their nets, and He bade them come to Him. It was a divine command. They did not hesitate. They forsook all else that was dear to them, and from that hour were with Him to the end. These three, Peter, James and John, were always nearest to the **LORD**, and were permitted to witness wonders vouchsafed to no others. They *only* were at the raising of the little daughter of Jairus; they were also with Him on the Mount of Transfiguration, and in the garden of Gethsemane, but it was St. John's privilege to receive in largest measure, the fulness of His Spirit, and to be called "The Beloved Disciple."

St. John's life as we view it, divides itself into two periods. The first, from the time of his meeting Christ on the banks of the Jordan, till after the Ascension, and the final separation of the Apostolic band. Second, his ministry as an Apostle and Evangelist, from the time of this separation till his death, which includes his writings and the most that we know of his history.

There are indications that the parents of St. John were in good circumstances, for when he and his brother James received the direct call from our **LORD**, they left their father in the ship, with "Hired



RAPHAEL SANZIO.

VATICAN, ROME.

TRANSFIGURATION.

servants." Later on it appears that their mother Salome followed and worshiped Christ, and she was probably among the "honourable women, who ministered to Him of their substance." Then again, St. John's acquaintance with the High Priest, on account of which, he was admitted to the palace at the time of the great mock trial, that travesty of justice, may possibly imply some social position. At that time there were Roman soldiers and Roman tax-gatherers in every town and city, and the Romans spoke Latin. The common people, however, in Galilee spoke Syriac, while the better classes spoke Greek, for this was the language in which business was transacted among these various nations. Thus St. John was constantly brought into contact with Greek life and language, and his Gospel was written in Greek, in the Greek city of Ephesus.

The Galileans were an industrious, hardy and somewhat fiery people, and St. John shared the characteristic energy of his race, as appears from the fact that he and his brother James were called by our LORD, "Boanerges," or sons of thunder. "Prophetically too perhaps, as though they were to be voices proclaiming Him like the thunderings and voices around the throne in heaven; voices of grave majesty and deep awe, strong and mighty, and leaving

a sense of solemnity on the soul, even as does a thunder-peel." Christian art has so generally represented St. John, with a face of almost feminine sweetness, that the energy and vehemence of his character are, in a measure, lost sight of. These two sides of his nature, tender love and stern intolerance of evil, are one the complement of the other, and both form part of the intensity of his character; intensity of love and hate; intensity of thought and word; intensity of action; and these are the characteristics of the Beloved Disciple, which appear in his writings and in the many little incidents that are told of him.

For instance, in one of Christ's talks upon humility, when the disciples have been disputing among themselves which should be greatest, He takes a child in His arms, and says, "Whosoever shall receive one such child in My name, receiveth Me." St. John remembering that they had seen a man casting out devils, and had forbidden him, because he was not of their company, tells our LORD of it, as if questioning whether they had not done wrong. Again, when Christ was on His way to Jerusalem, and desired to pass through a village of the Samaritans, they refused to receive Him. The Apostles were indignant, and St. James and St. John would



DOMENICHINO.

MUSEUM, NAPLES.

ST. JOHN.

have called down fire from heaven to consume them, as the prophet Elijah had once done.

It was the old race hatred between the Jews and Samaritans. Christ's rebuke, "Ye know not what manner of spirit ye are of," was a simple expression of His own forgiving Spirit. Thus by His uniform gentleness and patience St. John, to whom no word or gesture of the Master was lost, was slowly learning the lesson of love, for which "his name is now a synonym."

On that last sad journey of Christ to Jerusalem with the Twelve, they were full of the thought that His kingdom was to be one of earthly glory, and regarding themselves as "Princes of returned Israel," they began to dispute among themselves which of them should be greatest. The mother of Zebedee's children, fired with the same ambition, though not for herself, ventured to ask, that they might sit the one upon His right, and the other upon His left in His kingdom. Was the asking their suggestion to her, or was it of her own accord, a woman's impulse, and a mother's love, presuming upon her intimacy with the LORD, to ask for her sons the highest honour? It proved at least her absolute faith in Christ's kingly dignity and power.

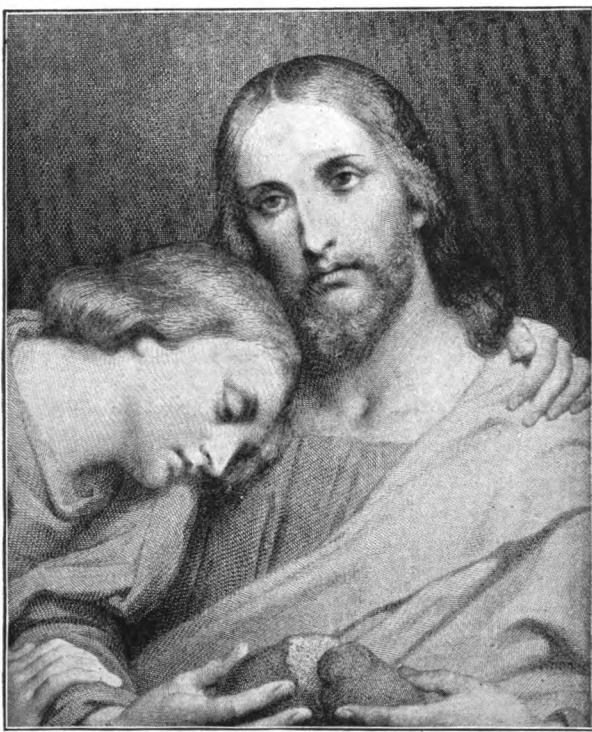
His reply was very significant. "Are ye able to

drink of the cup that I drink of, and be baptized with the baptism that I am baptized with? They answered, "We are able," little dreaming what it meant. They thought only of royal honours. He saw the cup of agony and the baptism of blood which His faithful disciples must share with Him.

This is supposed to have suggested to artists, the idea of placing a cup in the hands of St. John or beside him. Another explanation is, that an attempt was made in Rome to poison him in the sacramental cup, and that by a miracle, the poison escaped from the cup in the form of a serpent, so the serpent is generally painted coming out of the cup. The miracle, however, is only a legend to explain the symbol.*

As the end of our LORD's life on earth draws near, the love and loyalty of St. John to the Master, and His tender regard for St. John, are more in evidence. In the upper room, at the Last Supper, when the Twelve were reclining around the Table, it was St. John's sweet privilege to be nearest Him, and to lean upon His breast, thus "affording opportunity for closer fellowship." But there was a disturbing element in this group of friends, and Jesus was "exceeding sorrowful." At length He startled the little

* See page 370.



ARY SCHEFFER.

E. ROUSSEAU.

ST. JOHN LEANING ON OUR LORD'S BOSOM AT THE
LAST SUPPER.



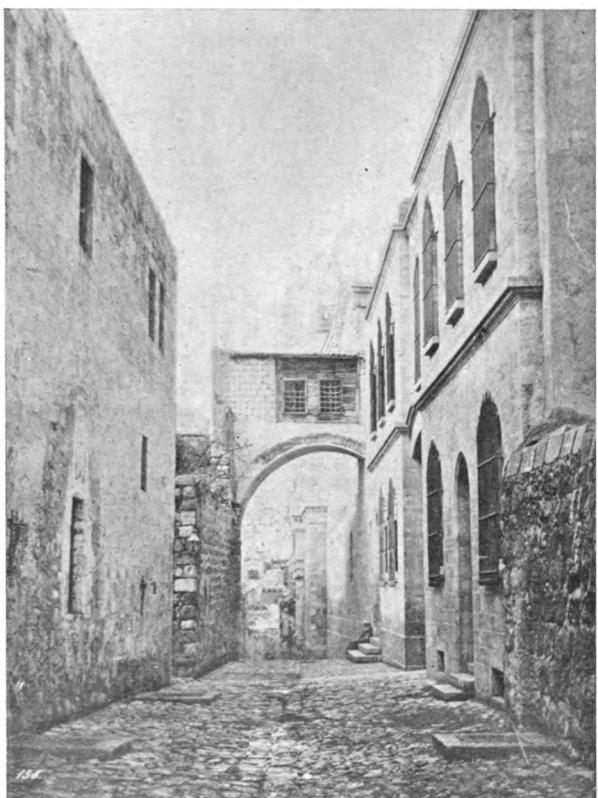
GUIDO RENI.

CHRIST ON THE MOUNT OF OLIVES.

company by saying, "One of you shall betray Me." Imagine the consternation, as each one, trembling with fear, said, "Is it I?" At a signal from St. Peter, St. John asked the question in a whisper, and it was whispered back, and St. John first knew the awful secret. One writer says, "Jesus had relieved His heart of its burden by making John partaker of it, and the same incident that drove Judas to his fate, brought John closer in the confidence and affection of his Master." The traitor now soon withdrew himself, and our LORD seemed to breathe more freely, and to this band of faithful disciples, He then gave that memorable discourse, so full of comfort and hope, so rich in mystery, and so glowing with love, which only St. John has recorded.

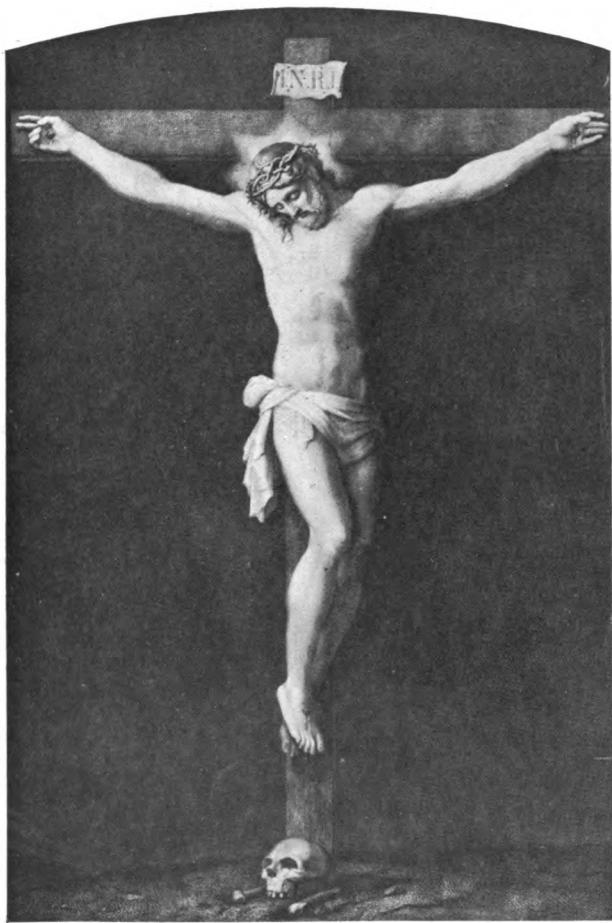
From the Supper they went out to the Mt. of Olives, and for the third time, JESUS invited the favoured Three only to go with Him to the Garden of Gethsemane. They had witnessed His glory on the Mount of Transfiguration, and now they were to behold Him in His deepest sorrow. He sought solitude in the Garden, for in that awful hour of agony, He wished to be alone with the Father, yet how perfectly human it was, that He should also desire the presence and the sympathy of these chosen friends; that He should ask them to keep watch,

while He went "to pray yonder." Not realizing, however, the awfulness of the hour, nor their precious privilege in being His companions, they failed to watch, and fell asleep. As He returned and found them sleeping, how tender was His rebuke! "Could ye not watch with Me one hour?" Three times He returned and still found them sleeping. At the third return there was a startling scene. They were met by soldiers and officers, with lanterns and torches and weapons, led by Judas who betrayed the Master with a kiss. The terrified Apostles fled. Only John stood by Him and followed Him to the palace. Being acquainted with the High Priest he was admitted to the judgment hall. Peter followed afar off, and stood by the door. John observing him, spoke to the maid who kept the door, and she opened it for Peter to enter. Peter was cold and sat down by the fire to warm himself. Either ashamed or afraid to acknowledge his discipleship, the sad story of his three denials quickly followed. St. John on the contrary, without thought of self, or fear of recognition as a disciple, remained in the judgment hall, through the trial, thus proving his loyalty and devotion. In contrasting these two distinguished characters, an eminent writer has said: "St. Peter was the friend of the Christ, the Messiah.



PALESTINE.

ARCH OF ECCE HOMO, VIA DOLOROSA.



MICHAEL ANGELO.

BERLIN GALLERY.

CRUCIFIXION.

St. John was the friend of JESUS. St. Peter was attached to the Person who filled the office of Messiah. St. John to the Person Himself. This is a distinction, which marks two types of Christian character. The Christ of some is official, the Head of the Church. The Christ of others is more personal, and it is the personal band that holds the heart."

St. John does not mention himself in the next scene of that "Guilty morning," but faithful to the end, he followed along that *Via Dolorosa* to Calvary. It is said, "there stood by the cross of JESUS, His mother and His mother's sister, Mary the wife of Cleophas and Mary Magdalene," and with these holy women, stood St. John, "The most womanly spirit in the Apostolic band," womanly in the strength of his love, from which springs the power of sacrifice. The presence of this little group of loyal hearts, must have been a sweet relief to the dying LORD, but His eyes rested most tenderly upon His desolate mother and the Beloved Disciple. He knew how the sword was piercing her soul and among the few precious words that He spoke from the cross, were those with which He committed her to the care of St. John. He gave each to the other; a precious legacy. They were one in their love to

Him, and might not St. John learn much from her, about Him Whom to know is life eternal?

With regard to our LORD's evident fondness for St. John, one writer says in substance, that while Christ loved St. John "from the height of His Divinity," He may also in His perfect humanity have been drawn the more tenderly towards this young disciple, by the operation of a tie of nature. So St. John, while loving Christ as his Saviour, may have had a peculiarly cordial interest in His affairs, because of his near relationship.

After the burial of our Lord, when the Roman guard had taken possession, and forbade all approach to the sepulchre, it is a probable supposition that then St. John, in the nobleness and tenderness of his heart, went to find the broken-hearted Peter, for they were together early in the morning of that first Easter day, when Mary Magdalene rushed in upon them, to tell them that the stone was rolled away and the tomb was empty. In a tumult of excitement, they hastened to the spot, St. John outrunning St. Peter, who with characteristic impetuosity, boldly entered the tomb, while St. John waited at the door. He soon followed, however, and observing how carefully the grave clothes were laid aside, he recognized the hand of the Master. "He saw



PLOCKHURST.

LOWENSTEIN GALLERY.

ST. JOHN AND THE BLESSED VIRGIN RETURNING
FROM CHRIST'S TOMB.

and believed." "The truth flashed upon him, like a ray of resurrection light," "The LORD had risen."

The marked difference between these two disciples appears again, when Christ manifested Himself at the sea of Tiberias. They with some other of the disciples had spent the night in fishing, and had taken nothing. Christ comes in the early morning, and bids them cast the net on the other side of the ship, and now they were not able to draw it in for the multitude of fishes. Then St. John, with his quick perception, whispered to Peter, "It is the Lord," and directly the impetuous Peter threw himself into the sea, in his eagerness to greet the Master.

It was on this occasion, after Christ had dined with the disciples, that He asked Peter three times, "Lovest thou Me?" Three times St. Peter asserted his love, and then received the threefold commission, "Feed My sheep." "Fear thrice denies; love thrice confesses." Then it was also that Peter pointed to St. John and said, "LORD, what shall this man do?" Christ's remarkable answer, "If I will that he tarry till I come, what is that to thee?" gave the impression that the Beloved Disciple should never die; an impression that lasted till some time

after his death, many even then believing that he was only asleep, awaiting the coming of the LORD.

“ Saint of the Sacred Heart,
Sweet teacher of the Word,
Partner of Mary’s woes,
And favourite of thy Lord!”

“ Thou to whom grace was given
To stand when Peter fell;
Whose heart could brook the Cross
Of Him it loved so well!”

“ We know not all thy gifts;
But this Christ bids us see,
That He who so loved all,
Found more to love in thee.”

In the collect for St. John’s Day, the Church reminds us of the power and beauty of his teaching in most impressive words: December twenty-seventh.

¶ “**M**erciful Lord, we beseech Thee to cast Thy bright beams of light upon Thy Church, that it, being instructed by the Doctrine of Thy blessed Apostle and Evangelist Saint John, may so walk in the light of Thy truth, that it may at length attain to everlasting life; through Jesus Christ our Lord.” Amen. ¶

ST. JOHN'S GOSPEL

The life which God's incarnate word,
Lived here below with men,
Three blest Evangelists' record,
With heaven-inspired pen.

John soars on high, beyond the three,
To God the Father's Throne;
And shows in what deep mystery
The Word with God is one.

Upon the Saviour's loving breast,
Invited to recline,
'Twas thence he drew, in moments blest,
Rich stores of truth Divine.

And thence did that Angelic love
His inmost spirit fill,
Which, once enkindled from above,
Breathes in his pages still.

—*Hymns "Ancient and Modern."*

Praise, Lord, to Thee, who didst outstream
On John a sweet enamouring beam,
Whose love diffusing heavenly flame,
Made pagan nations love Thy Name,
O may I feel love's gracious might,
And all I can to love excite.

—Bishop Ken's Christian Year.



FRESCO OVER THE DOORWAY OF SAN GIOVANNI EVANGELISTA, PARMA.

CORREGGIO.

CHAPTER II

SAINT JOHN THE EVANGELIST

“Behold the messengers of Christ,
Who bear to every place,
The unveiling mysteries of God,
The Gospel of His Grace.”

Latin, *Sanctus Johannes.* Italian, *San Giovanni Evangelista.*
French, *Saint Jean.* German, *Der Heilige Johan.*

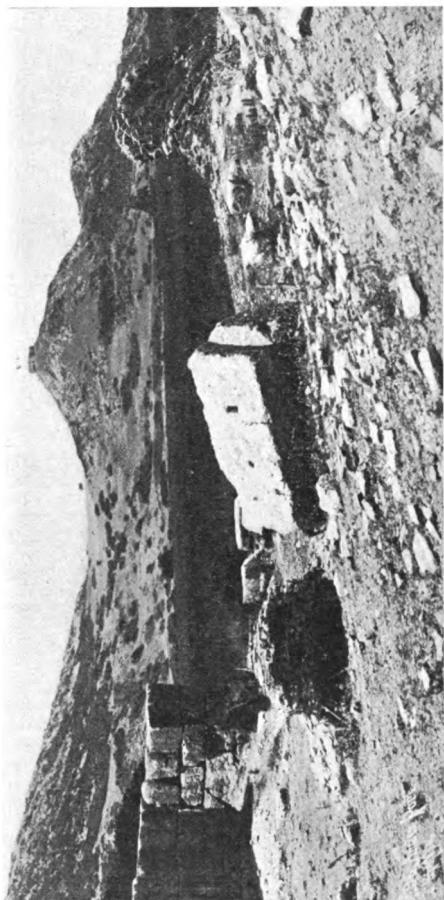
After the descent of the Holy Spirit on that last great day of Pentecost, the Disciples remained in comparative peace, in and about Jerusalem, for about twelve years, making frequent missionary journeys into the surrounding country preaching, and laying firmly the foundations of the Christian Church. Tumults, however, were breaking out in the land; the Roman yoke was becoming stronger and heavier; persecutions of the Christians had begun, and the little band of Apostles, after fifteen years of closest intimacy, was scattered, never to meet again on earth.

St. John was among the last to leave the Holy City. It is thought by some writers, that he lingered in Jerusalem till the death of the Blessed Virgin, which is supposed to have been about fifteen years

after the Ascension. Relieved of this sacred charge, he made his way gradually into Asia Minor, where the seven Churches, to which he afterwards addressed those memorable Epistles, grew up under his eye. At Ephesus there were many half converted Jews; there were also Greeks, who tried to accommodate Christianity to the old philosophy. These taught that Christ was only a man, but that at His baptism, a heavenly *Æon* descended upon Him, and dwelt within Him, during His earthly ministry. St. John was horrified at such doctrine, and one day, when he went to take his bath in one of the superb marble halls which the city had provided for that purpose, he was told that Cerinthus, a leader in this heresy, was in the building. With characteristic vehemence, he rushed out hurriedly, saying it would be no marvel if the bath-house should fall down upon their heads, with such an enemy of the truth within.

This was a critical period in the early Church. "Christianity was becoming an object of theoretic scrutiny, while a speculative and highly imaginative philosophy was displaying its gorgeous hues before the refined and sensitive Greeks of Asia Minor," and untruths were assuming a mystic and religious shape. The Bishops of the Churches in Asia, and

ASIA MINOR—EPHESUS—ANCIENT GATES.



other faithful Christians, began now to feel that a new portrait of the Master was needed to confront these gnostic heresies. The first three Gospels were already well known, but these contained chiefly the facts of our LORD's life, His simple teaching in parables and miracles, and His popular discourses. What was wanted in this crisis, was an emphatic and unqualified declaration of the true Divinity, as well as the true humanity of Christ.

St. John was teaching and preaching in Ephesus, and according to the traditions of this period of his life, he was still a Son of Thunder, though tempered by God's grace, he was usually serene and gentle, and he was the man of all others, to cope with the theosophic heresies of that time. "His intuitive quickness of perception, united as it was to a soaring imagination and a virgin heart, qualified him not only to show the falsity of the prevalent heresies, but to array Christian truth in a garb of majestic simplicity and beauty."

Therefore it was given to St. John to write the Fourth Gospel; not to repeat what had already been written, but to supplement the work of the other three Evangelists; to dwell upon those things, that he himself had seen and heard of the Word of Life, and by which his own faith in the Godhead of Jesus

Christ had been built up, and “to throw upon that Divine life the stronger light with which it was illuminated in his own mind.”

So in the very first line of his Gospel, he announces his subject, and declares in words that are startling, awe-inspiring, that Jesus Christ is God incarnate.

St. John then proceeds to contemplate every manifestation of the Person of JESUS. Some one with an intense appreciation of the marvelous fulness and richness of this Gospel has said, that in reading his narrative, “We feel the Divine Word throbbing in every fibre of the flesh of the Son of Man.” There is some doubt whether or not his first Epistle was written previous to his Gospel, but as he begins it by saying that he is about to declare unto them what he and the other disciples had seen and heard of “The Word of Life,” and as this applies so much more to the Gospel, it seems rather like a preface to it. St. John writes “authoritatively, theologically.” His leading idea is “the Divine Glory in the Incarnation,” to which high conception he owes his title of “Theologus,” and his “emblem of the eagle.” As a word is the utterance of a thought, St. John shows that “Christ is the Word that the Father has out-spoken into separate, personal existence from the fullness of His Being.”

Dr. Alexander, Archbishop of Armagh, has classified the leading ideas of St. John's Gospel, under four heads: The Discourses, the Miracles, the Sacraments, and the Delineations of character recorded there.

While the other three Gospels are full of miracles, St. John gives very few, and these not simply as manifestations of Christ's power, or evidences of His mission, but he regards them "sacramentally and ideally," thus teaching and drawing out their spiritual significance. St. Augustine said, "what our LORD did corporeally, He would have understood spiritually," and this is the way St. John understood all that Christ did, and so he taught.

Christ's discourses are full of parables, which are recorded in the other Gospels, but strange as it may appear, St. John relates not one parable. His nearest approach to a parable, are the figures of the Vine and the Good Shepherd. The explanation of this is found in the fact, that he relates chiefly what Christ spoke to His own disciples, who were soon to go out alone to teach the world. But in His comparisons of the well of water, the bread of life, the grain of wheat, the vine and the sheep, which St. John gives, we have "Parables in germ," the type and evidence of the invisible. A remarkable simi-

larity has been observed between the language of St. John in the Epistles and of Christ in the Gospel, and how could it be otherwise? The Beloved Disciple was so heartily in sympathy with Christ, that His words entered into his very being. They were not only engraven upon his memory, but he made them so entirely his own, that they fell from his lips, as his own free and spontaneous expression.

The other Evangelists fully recorded the institution of the Sacraments, but when St. John wrote, the Church was organized and the Eucharist was celebrated. Therefore in this Gospel the sacraments are only treated spiritually. The sixth chapter is deeply sacramental, and “the birth of water and the Spirit” continually bear witness to Christ. St. John shows “the ideal side of the Sacraments; he lights them up from above and from within. His reverence for Baptism sanctified in his estimation, all the waters of earth. Even so, for the sake of the Eucharist, every vine was a hallowed type, and all bread a sacred thing.”

St. John has been distinguished as “The Plato of the Twelve,” from his power to read men’s character. How clearly he depicts “The transparent simplicity of Nathaniel, the noble humility of the Baptist, the sensual nature of the Samaritan woman, the



ALGERY.

JESUS AND THE WOMAN OF SAMARIA.

"Christ talketh to a woman of Samaria, and revealeth Himself unto her."

rude bluntness of the blind man, the yearning of Philip, the passionate tenderness of the Magdalene, the weakness of the sceptical Pilate, the contrasted characters of Judas Iscariot, of Peter and John, and the melancholy of Thomas, doubting just because he loved. All these we owe wholly, or in part, to St. John, and each character is also type of a class, with permanent and universal features."

The great and distinguishing characteristic of St. John's Gospel is, that it takes the facts of Christ's life, which seem contradictory, unites them together, and shows a perfect whole. On the one hand the peasant guest, called to the marriage feast; on the other, the Divine Giver of wine. *On the one hand, the weariness by the wayside well on the hot summer day;* on the other, the sublime self-consciousness of Him who said, "*If any man thirst, let him come unto Me and drink.*" On the one hand, the thorny crown, and the form that elicited from Pilate the words of pity as well as admiration, "*Behold the Man!*" On the other, the majesty of the body which cannot be marred, which has between it and harm, the great deep of type and promise—"A bone of Him shall not be broken." These antitheses are beautifully given by Keble.

Lo! He comes,
Hungry, thirsty, homeless, cold.
Hungry, by Whom saints are fed
With the eternal living Bread;
Thirsty, from whose pierced side
Living waters spring and glide;
Cold and bare He comes, Who never
Can put off His robe of light.
Homeless, Who must dwell forever,
In the Father's bosom bright.

All these suggested questions are answered in the Gospel of St. John. Here the facts of that wonderful life are harmonized.

St. John knew the Master better than any other knew Him. He seemed to apprehend something of His interior life, He stood in closer relation to Him, and perceived the deeper significance of His words, and caught their various shades of meaning and when he came to write his Gospel, he chose from out of his rich store of memories, those deeds and words that would best convey to the mind of his readers, the idea of Christ's Divine Personality. He wished to persuade them of the power of Christ's claims, to compel them to yield allegiance to Him, in Whom to believe is eternal life.

He closes his Gospel with the comparatively extravagant statement, That Christ said "many other things, which if all were recorded, the world could not contain the books in which they would be writ-



CARLO DOLCI.

PITTI PALACE, FLORENCE.

ST. JOHN.

ten.” Though this is not to be taken literally, yet it expresses St. John’s idea of the infinity of Christ’s words and works, and the impossibility of making any perfect record of them. The world has not even now, in all these nineteen centuries, begun to comprehend them, much less to exhaust their meaning. In the later years of St. John’s life, the refrain of every discourse was, “Little children, love one another.” Christ’s love and his own were all concentrated in these few words, so simple, yet so profound; so easily spoken, so difficult to comprehend in their full spiritual significance, and in their practical bearing upon every day life.

St. John’s Gospel has been called the “Gospel of Eternity” and the “Gospel of Love.” It was written at the end of a long life, when all asperities of his character were softened, and he had seen the Jewish dispensation closed, and the Holy City overthrown, and the beatific visions of the Apocalypse had been vouchsafed him. No wonder then, if his Gospel seems to be raised above this world, and to belong to eternity rather than to time. Hence its other aspect of being also the Gospel of Eternity, for “Love is eternal.”

Canon Mason says, “For us St. John’s Gospel is the true model of a Gospel, which starts with telling

us briefly and solemnly what Christ is, and then traces the steps by which He came to be recognized as such. It contains historical information of the highest value, which in some cases corrects a false impression that might have been left us by the Synoptic Gospels."

Another recent writer describes St. John as the most peculiar of all the New Testament writers, for he never makes a remark, nor depicts a scene, nor reports a conversation as any one else would do it. He lays hold of things from within, rather than from the outside, and from this peculiarity he has been called a mystic. It is the idea embodied in scenes and events that arrests his attention. "He does not reason like St. Paul, nor exhort like St. Peter, but he concentrates his vision on the object which opens to his steady gaze. His ideas are not chains of argument, united link to link, but like stars shining out from a background of darkness. He often seems to speak with the simplicity of a child, but under the simple form, are concealed thoughts that wander through eternity, and there is no other figure in the New Testament that makes such an impression on the mind of every reader." No other in the circle of Christ's followers "so grasped the profundities of His doctrine, or so clearly perceived the finer shades

of His sentiments"; therefore he was the better able "to dedicate the hidden Christ." St. John says in his prologue, "We beheld His glory, the glory of the Only Begotten Son of the Father, full of grace and truth," and the whole Gospel is an endeavour to show others what he himself had seen. "It is a succession of unveilings of the glory of the Only Begotten."

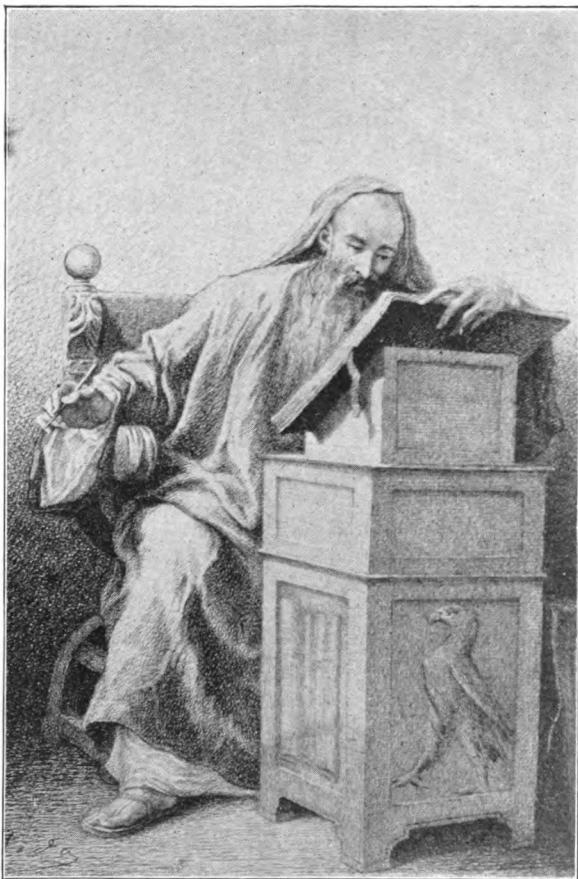
St. John opens his Gospel with those remarkable words, that form the key-note to it all. "In the beginning was the Word," signifying the eternal existence of Him, to Whom that title was applied. "The Word," the expression of the mind of God, and "the Word was with God," a distinct Personality, from everlasting, and the "Word was God," not a created being sent to do God's will, but the eternal God, "of one substance with the Father."

The noble head of St. John, by Carlo Dolci, is supposed to represent him, just as he had written these words.* He pauses and with pen in hand, looks up and gazes awe-struck, as it were, into heaven, at Him Whom he is thus so fearlessly declaring. St. John had reflected so much and so long upon all that Christ had spoken, that his mind, under the guidance of the Holy Spirit, seemed to have incorporated into itself the thoughts and words of the Master, so that

* See page 427.

they had become virtually his own. Christ had said, "I have yet many things to say to you, but ye cannot bear them now; but when the Spirit of truth is come, He will lead you into all truth." And this was notably fulfilled in St. John.

The truth of Christ's Divinity stands out most emphatically in this Gospel. St. John writes, "We beheld His glory, the glory of the Only Begotten of the Father, full of grace and truth," and the whole book is a "Succession of unveilings of that glory," which he had beheld.



ALEXANDRE BIDA.

HEDOUIN.

ST. JOHN WRITING HIS GOSPEL.

LORD AND WHAT SHALL THIS MAN DO

“Lord, and what shall this man do?”
Ask it thou Christian for thy friend?
If his love for Christ be true,
Christ hath told thee of his end;
This is he whom God approves,
This is he whom Jesus loves.

Ask not of him more than this,
Leave it in his Saviour’s Breast,
Whether early called to bliss
He in youth shall find his rest,
Or armed, in his station wait,
Till his Lord be at the gate.

Whether in his lonely course,
(Lonely, but not forlorn) he stay,
Or with Love’s supporting force,
Cheat the toil and cheer the way;
Leave it all in His high Hand,
Who doth hearts as streams command.

Gales from heaven, if so He will,
Sweeter melodies can wake,
On the lonely mountain rill,
Than the meeting waters make.
Who hath the Father and the Son,
May be left, but not alone.

Sick or healthful, slave or free,
Wealthy, or despised and poor,
What is that to him or thee,
So his love to Christ endure?
When the shore is won at last,
Who will count the billows past?

Only since our souls will shrink,
At the touch of natural grief,
When our earthly loved ones sink,
Lend us, Lord, Thy sure relief;
Patient hearts their pain to see,
And Thy grace to follow Thee.

—JOHN KEBLE.



PINTURICCHIO.

FRESCO IN CH. OF S. M. DEL POPOLO, ROME.

ST. JOHN.

CHAPTER III

SAINT JOHN THE DIVINE

A sea before
The throne is spread; its pure still glass
Pictures all earth-scenes as they pass.
We, on its shore,
Share in the bosom of our rest,
God's knowledge, and are blest!

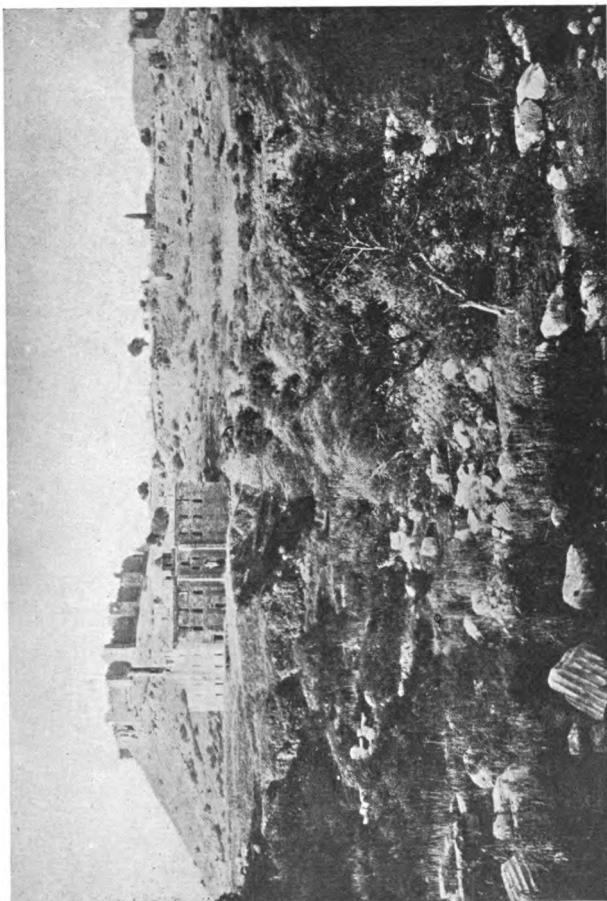
—DR. NEWMAN.

The Revelation of St. John the Divine which closes the canon of Holy Scripture, seems to have been written some time previous to his Gospel, so in taking it up for consideration now, we go back to the time of the first persecution of the Christians, which was at its height in Rome. The Roman legions were on their march of destruction from city to city, Jerusalem was destroyed, St. James, the brother of St. John, had been slain with the sword, and the Beloved Disciple doubtless recalled the Master's Words, "Let them that are in Judea flee to the mountains," and realized that these were the days of which He was speaking, and that this "Was the beginning of sorrows." St. John therefore left Jerusalem, and as some say, under the special guidance of the Holy Spirit, made his way slowly to

Ephesus, the wealthiest and most beautiful of the Greek cities in Asia Minor.

Ephesus contained a large population, and was the center of Greek culture in science and art. One of its greatest attractions was the magnificent temple of Diana, reckoned among the ancients as one of the seven wonders of the world. There was no structure of the kind anywhere to compare with it. The marble of which it was built was exquisitely beautiful, and it had one hundred and twenty-seven pillars, each of which was the gift of a king. It contained masterpieces of sculpture and painting, by the greatest artists of antiquity, Phidias and Apelles. Innumerable priests and priestesses served at its altars, and it was their boast that the whole world worshiped its divinity. One would suppose that the goddess dwelling in so superb a shrine would be the crowning glory of it all, but on the contrary, she is described as supremely hideous. "She was a little rude lump of black stone, the part from the waist downward not shaped at all, and the upper part merely carved out into a head, a pair of arms, and an immense breast, supposed to express that she nourished the whole earth like a mother, and there were strange old letters carved on her." This frightful figure had been worshiped in Ephesus

TEMPLE OF DIANA, EPHESUS.





QUINTIN MATSYS.

MUSEUM, ANTWERP.

THRUSTING ST. JOHN IN THE CALDRON OF
BOILING OIL.

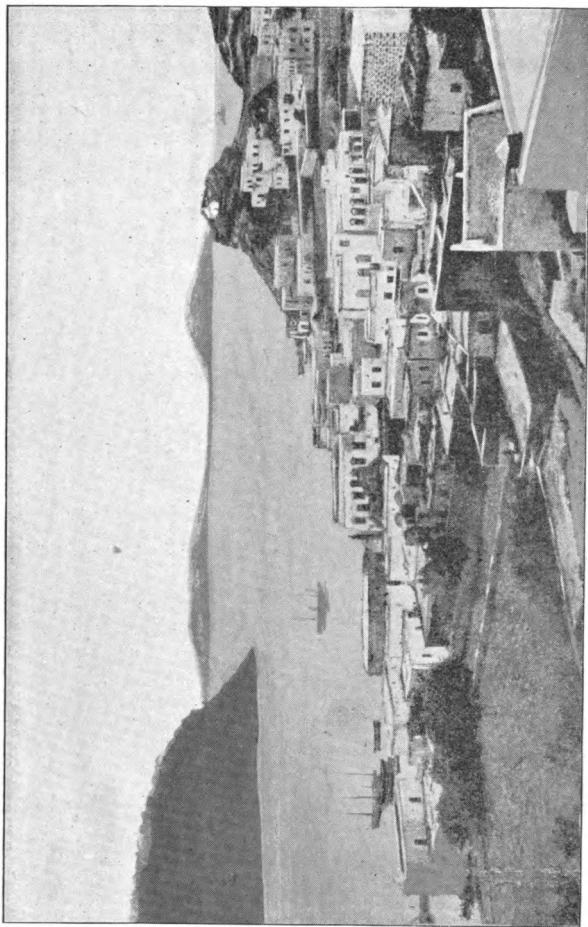
so long that there was no recollection or history of any beginning, so it was believed that she was made in heaven, and sent down by the father of the gods for the Ephesians to guard and worship.

In this gay, proud, superstitious city, St. Paul had spent three years, and when St. John came he found a Christian community under the shadow of this great temple and there were several churches in the surrounding country. Here was a field of work, for which St. John was eminently fitted, and his long residence there proved to have been of the utmost importance. Dr. Mahan says, "Amid such scenes of religious and civil strife as the world presented at that time, that the Church should not only have passed the critical stage of her existence without serious loss, but should have presented at its close a spectacle of unity and uniformity, which has been the wonder of all ages, must be ascribed in the first place, to an overruling wisdom unfathomable to man; and in the second place to St. John, as the chief of the chosen instruments employed by that wisdom."

Christianity was gaining ground, and complaints were made that St. John had almost ruined the worship of the great goddess Diana. He was therefore summoned at once to appear before the Emperor in

Rome. Being upwards of sixty years old, it was a hard and wearisome journey, fettered as he was by chains, and the story of this visit to the imperial city is mostly legendary. It was said that having arrived at the city he was dragged by soldiers to the Latin gate, and in the presence of the Emperor and an immense crowd of spectators, he was plunged into a caldron of boiling oil, but like the three men in the fiery furnace, he came out unscorched and unharmed. Another story was, that a cup of poison was given him, and that the venom escaped in the form of a serpent. Wonderful stories were told of his charmed life, which neither the burning oil nor the poisoned cup could touch, so the Emperor banished him to the little island in the Egean sea called Patmos. It is only a few miles in length, is rocky and rugged, but travelers speak of it as being very beautiful, when seen in a favorable light, where it sleeps upon the lovely sea.

Here on the East side was a little village, with few inhabitants, and at the South a steep hill with a cave in the midst. This hill commanded a fine view far and wide over the sea, and from it the exile could see the outline of the Asiatic coast and the hills against the horizon that enclosed the cities, in which were the Churches of his own special charge. Whatever



THE ISLE WHICH IS CALLED PATMOS.



PITTI PALACE, FLORENCE.

ST. JOHN'S VISION.

CARLO DOLCI.

may be thought of his charmed life as it was called, we must ever bear in mind, that God's purpose for him was not yet accomplished. He had a greater work for the Beloved Disciple to do, and therefore may have interposed to deliver him from his persecutors. He was an exile in that lonely isle till the death of Domitian, but to him it was a blessed exile, so rich and full was the life in his close communion with his Lord. It was in this solitude that God vouchsafed him that wondrous vision, or series of visions, recorded in that great "Biblical Poem, the Apocalypse."

" O highly favoured, unto whom 'twas given,
To lay thy hand upon the golden keys,
That ope th' empyrean mysteries,
And all the bright Apocalypse of Heaven!
Sweet solace of thy sorrowing soul, when driven
Into its island banishment alone.
Thy rapturous spirit has been long at rest,
Partaker of the glories there foreshown,
And knowing even as thy thoughts were known.
And if to bide His baptism be the test,
And drink the cup peculiarly His own,
Then thou hast gained thy mother's fond request,
And stationed near the everlasting throne,
Shalt lean once more upon thy Saviour's breast."

St. John, in the opening of this book, declares its purpose and character. "It is the Revelation of Jesus Christ, to show His servants things that must shortly come to pass, and He sent and signified it by

His angel unto His servant John, who bare record of the Word of God and of the testimony of Jesus Christ.” St. John was in the Spirit on the Lord’s day. First he heard “a great voice as of a trumpet, saying, I am Alpha and Omega, the First and the Last, and what thou seest write in a book.” He turned to see whence the voice came, and who was speaking, and he saw “seven golden candlesticks, and One like unto the Son of Man,” in the midst of them.

Then the Apostle proceeds to describe Him as “clothed with a garment down to His feet, and girt about the breast with a golden girdle. His head and His hair were white like wool, as white as snow, and His eyes were as a flame of fire.” In commenting upon this, a recent writer notes the difference between this vision of Christ and the Christ Whom St. John remembered, with Whom he had walked and talked, “The man of sorrows and acquainted with grief.” One might have supposed if he saw in vision his beloved Master, it would be a glorified reproduction of Him, but this Figure was wholly unlike the Christ whose image he wore upon his heart, and the vision was startling, so that St. John “fell at His feet as dead.” And the Divine Figure “laid His right hand upon him, saying, ‘Fear not, I



DURER.

FROM THE APOCALYPSE.

ST. JOHN'S VISION.

am the First and the Last,’ ” and then He gives the Apostle the commission to “write the things which he sees, and the things which are, and the things which are to come.”

“ I saw again. Behold ! Heaven’s open door ;
 Behold ! a throne—the Seraphim stood o’er it ;
 The white-robed Elders fell upon the floor,
 And flung their crowns before it.

I saw a wondrous book ; an Angel strong
 To heaven and earth proclaimed his loud appeals ;
 But a hush pass’d across the seraph’s song ;
 For none might loose the seals.

Then fast as rain to death-cry of the year,
 Tears of St. John to that sad cry were given—
 It was a wondrous thing to see a tear
 Fall on the floor of Heaven.

And a sweet voice said, ‘Weep not ; wherefore falls,
 Eagle of God, thy head, the high, and leal ?
 The lion out of Judah’s tribe prevails
 To loose the sevenfold seal.’

’Twas Israel’s voice ; and straightening up above,
 Stood in the midst a wondrous Lamb, snow white,
 Heart-wounded with the deep sweet wounds of Love,
 Eternal, Infinite.

Then rose the song no ear had heard before ;
 Then from the white-robed throng high anthems woke ;
 And fast as spring-tide on the seiless shore,
 The Hallelujahs broke.”*

St. John was to write of things present and things in the future. This was a direct call from the Lord

* Poem by Bishop of Derry.

Himself. At that time Christianity had so far extended as to have become a power antagonistic to heathendom. The two powers were set in array against each other, and that conflict of the Church with the world was begun, which was to continue to the end of time. The Revelation points to the battle then raging, "as the first campaign of a mighty and continuous warfare, so that in the present day some of the things contained in this book are already past, and some are yet to come."

St. John says, "Blessed is he that readeth, and they that hear the words of this prophecy and keep those things that are written therein." That there is a blessing attached to the reading of this remarkable book, is sufficient proof of its importance, but it is obscure; full of symbols and mysteries, difficulties which perhaps deter many from the study of it. Yet one writer says of it, "There is no book more engaging, even humanly speaking, in its composition; formed of images most striking and beautiful, philosophy clothed in Divine language, and replete with hidden harmonies of wisdom, and in its artistic structure so exquisite, that it has been well said, 'the very wit and artifice seem not to be human, but angelical.' "

It has been suggested, "whether the unearthly

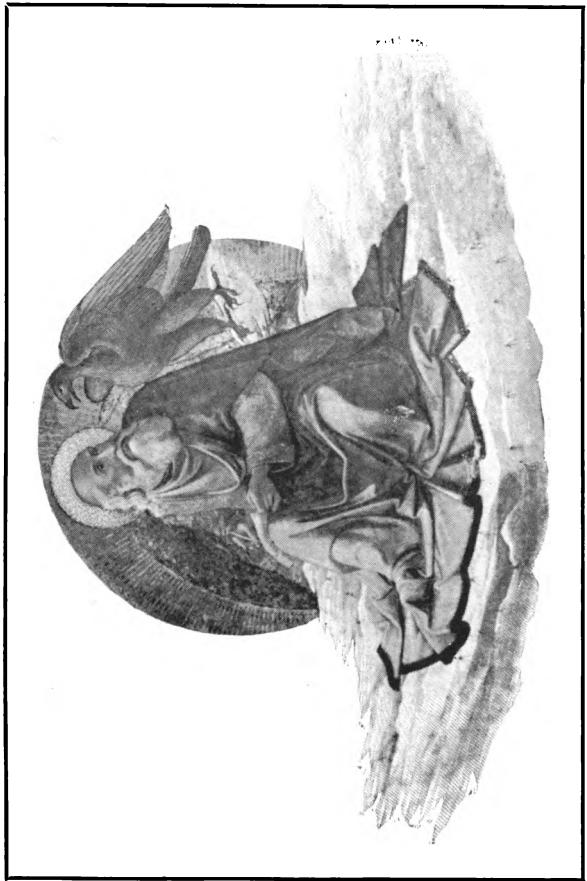
beauty of this book, its divine simplicity and pathos, the wonderful arrangement of its parts, its deep and hidden analogies, the poetical imagery and painting, challenging admiration, and setting below it all the works of worldly genius—whether all these things may not be intended to arrest our otherwise unwilling attention to matters so obscure and mysterious."

According to some commentators, the Apocalypse, which name implies "A disclosure of the secret purposes of God," is divided into seven groups of visions, which together form a connected whole. It is interesting to observe that the first group is that of the seven Churches of which St. John had the oversight, when he was forced away and banished to this lonely isle. These were among the things he had seen, and which perhaps were nearest his heart. Each Church was mentioned by name and a special message sent to each, and at the end of each message the Divine Voice said, "He that hath an ear let him hear what the Spirit saith to the Churches," implying that the same words of admonition and encouragement are sent to the Churches through all the centuries. Note how the number seven marks this book of Revelation. Seven was among the Jews a holy, symbolic number. The seventh day, the seventh week, the seventh month, the seventh year,

had all been consecrated, so seven was the perfect number, expressing the completeness of all that was holy. One special treasure of the Jews was a seven branched golden candlestick, with seven lamps, which St. John had doubtless often seen on festal days afar off from the court where he worshiped, with the high priest standing beside it.

The second group was the vision of the seven seals, and at the opening of the seventh seal "there was silence in Heaven for the space of half an hour." None can interpret this silence, but one writer says, "The seventh seal is to reveal the glories of heaven. The ineffable character of the bliss is expressed by the silence that introduces it." And St. John saw the seven angels which stood before God, and to them were given Seven Trumpets, which form the third group of visions, and the Seven Vials form the fifth. There is a deep divine mystery in this number seven, most interesting to the student of Holy Scripture.

The general idea of this book, according to the analysis of Godet, is the return of Christ at the close of this working period, when He will come in great glory, to judge the world. The Gospels have given the history of His first coming, The Apocalypse in the language of prophecy, describes His second com-



ALTAR WALL IN CH. OF S. MARIA, NOVELLA, FLORENCE.

ST. JOHN.

GHIRLANDAJO.

ing. “Behold He cometh with clouds and every eye shall see Him,” is the refrain of the whole book. The coming of Christ has been taking place through all these nineteen centuries, and it will only be consummated at His Advent, when we shall see Him “in the clouds of heaven, sitting on the right hand of power.”

The coming of Christ from His Ascension to His Advent, is the true subject of the Apocalypse, just as His first coming between the fall of man and the Incarnation was the true subject of Old Testament prophecy, “Behold He shall come,” said the last of the prophets, “at the highest summit of ancient revelation.” “The history of the world is summed up in these three brief sentences, He is coming. He has come. He will come again.” So in this book we have “a picture of the progress of the Lord down the ages to come and take possession of His heritage —the earth.”

The starting point of this progress is the state of the Church at the time of the vision. This we find in the messages to the Seven Churches, and we see here that alternation of dark and bright pictures, which is one of the most striking characteristics of this book. It is a singular fact that the Churches with the odd numbers are bidden to “Repent,”

with a threat in case of continued obstinacy, and these four "thus reprimanded and threatened are with one exception, now nothing but heaps of ruins, whilst the three that are the subjects of the Lord's promises have survived through the ages, and are flourishing even to this day."* Should not the fulfillment of this one prophecy serve as a warrant of the fulfillment of all, to those who doubt?

With regard to the seals, the trumpets and the vials, Godet remarks, "There is a gradation in the idea that governs each of these three series of events. The seals signify the first assault of the heavenly King against the fortress of rebellious heathenism, the trumpets the final summons to submission and repentance, and the vials are the chastisements which come upon men hardened in rebellion." Or to employ an historical analogy, "the seals answer to the first miracles of Moses before Pharaoh, the trumpets to the ten plagues, and the vials to the catastrophe of the Red Sea." The careful student will find all these mysteries marvelously unfolded in the apocalyptic vision.

* Ephesus, Sardis, and Laodicea are now nothing but heaps of ruins, while Smyrna is in possession of many churches of all the Christian creeds. Thyatira numbers more than three hundred houses inhabited by Christians, and in Philadelphia, Christian worship is celebrated every Sunday in five churches.—Keith on "*The Fulfillment of Prophecy*."

The marvels of that vision will never cease to touch the heart and kindle the imagination. It is rich in symbolism. Its whole language is figurative, and reveals to mortal eye as much perhaps as may be possible of the glories of Heaven. The crystal sea, the throne of dazzling brightness, the golden censer fragrant with incense, the prayers of the saints, the city of gold, the gates of pearl, the walls of precious stones, and there is no night there, neither pain nor sorrow. All this is symbolic and radiant with spiritual truth. There is indeed a wonderful fascination in this book, notwithstanding its difficulties, for here the Christian believer finds sweetest comfort and highest hope. Here too the Church finds her grand Te Deum, and her triumphant Ter Sanctus. Here also is sounded a note of alarm, for the seven Epistles are bristling with warning.

In the last two chapters are described the Holy City, the Heavenly Jerusalem, the Church Triumphant, and our Lord is again introduced, seated upon the throne, as in the opening of this great drama—the Alpha and Omega bidding all men come to Him, and drink of “the fountain of the water of life.” The city was pure gold, the foundations of its jasper wall “garnished with all manner of precious stones,

and the twelve gates were twelve pearls, each gate one pearl.” A mystic and spiritual meaning is given to each of these precious stones, and also to the number twelve, which is most interesting and even inspiring, however fanciful it may seem.

Then in the closing chapter, the “River and the Tree of Life” complete the heavenly vision—“One city, one river—on either side of it the Tree of Life; Jesus on this side in the Blessed Sacrament; Jesus on that side in His glory. On this side Jesus, the heavenly Food of man on earth, on that side Jesus, the Beatific Vision.”

The Apocalypse is the crown of the New Testament and of the whole Bible. If the Gospels are principally intended to lay the foundations of faith, and the Epistles to kindle love, the Apocalypse gives food to hope. Without it we should perhaps see in the Church, only a place across which believers pass in order to attain individually to salvation. But by his help we recognize in her a body, which develops and which struggles until with all its members it attains to the full stature of Christ.

The Apocalypse at the same time closes the scheme which was opened in Genesis, and it concludes Holy Scripture. It shows us the denouement of the drama, which was inaugurated by the victory of



GERINI.

CH. OF SAN FRANCESCO, PRATO.

ST. JOHN.

Satan over the first man—the fulfillment of that ancient promise which is the summary of all those that follow ; “The seed of the woman shall bruise the serpent’s head.” By the aid of the first chapters of Genesis we assist at the birth-throes of the present order of things, in nature and in history. The last chapters of the Apocalypse give us the picture of the convulsions which are to bring about its dissolution, and to prepare the birth of the new heavens and the new earth.

What a grand whole! What book can be compared to the aggregate of the books of the Bible? How can we fail to recognize in this beginning, middle and end, the finger of God and exclaim, “The Lord is in this place and I knew it not!” Each time then that we take up this volume we may say with St. Paul in sacred ecstasy, “I hold in my hands the thought of God.”

When these visions of the glory of Heaven were passing before St. John, he was “in the Spirit,” in that ecstatic state vouchsafed to few, in which the sense of material things is lost in the realization of spiritual things. It was left to this one Disciple, who lived so near to the heart of Jesus, to complete the prophetic visions of Daniel and Ezekiel, and to show how in the revelation of the Incarnate

Son of God, all prophecy is fulfilled, and man's redemption accomplished. The four living creatures in Ezekiel's vision are the same as those which St. John saw, only in Ezekiel they support the throne, and in St. John they surround it, a change of scene which may perhaps be significant. These four living creatures are regarded as symbols of the four Evangelists, though there is a slight difference of opinion in the application of the lion and the man. St. Augustine and other high authorities assign the lion to St. Matthew, as setting forth the royal character and the kingdom of Christ; the man to St. Mark, as showing the Christ in His human character; the ox or calf to St. Luke, representing the sacrificial work of Christ, and the eagle to St. John, as unfolding the Divine mysteries; for the eagle has "the loftiest flight, the keenest eye, the highest and surest nest of all created beings."

Dr. Mahan says, "St. John's Gospel is the key-stone of evangelic history. His Epistles are eminently an epitome, or summary, or kind of sublimated essence of the faith. His revelation contains the substance of all prophecy; its gorgeous visions gathering like many coloured clouds around the sunset of inspiration, blending in one harmonious whole, the glories of Isaiah, Ezekiel and Daniel, and

illumining the entire field of the Church's conflicts to the end of time."

After the death of Domitian, St. John, who had been in exile a year, was released and allowed to return to Ephesus, where he spent the remainder of his life.

There is an interesting and well authenticated story, that before he was banished, he had in his charge a young man of fine qualities and very prepossessing appearance, whom he was training for the ministry, and when he was driven out of the city he intrusted him to the care of a Bishop for spiritual guidance. On his return he went to the Bishop and asked for the precious deposit he had left in his hands. At first the Bishop did not understand him, but on explaining that he alluded to his adopted son, the Bishop was confounded, and with sorrow and shame acknowledged his neglect, and said the young man had fallen into bad company, and had joined a robber band. Severely rebuking the Bishop, the aged Apostle called for a horse, and speedily drove out to the forest where the robbers were encamped. They seized him and led him to their captain, who immediately recognized his old master, and would have fled, but St. John prevailed upon him to stop and listen to him. Overcome by his loving tender-

ness, the robber relented and implored forgiveness, hiding under his robe his blood-stained hand. St. John took the hand and bathed it with his tears, and the young man returned with him, was re-converted, and never again left him.*

Godet says, "St. John was the last remaining depositary of the immediate personal knowledge of the LORD; the most intimate confidant of His thoughts, the living reflection of His words and of His Person. He wore the tiara of the High Priest, with the gold plate and inscription, 'Holiness to the LORD,' thus bringing up the Church of the first-born into a relative consummation, to serve as a type of that of all subsequent ages. St. John completed the work done by his predecessors. He placed the crown upon the building of which they had laid the foundation. By his Gospel he has consummated the knowledge which the Church possesses of Christ; by his first Epistle, her knowledge of the holiness of the believer, and finally by the Apocalypse, the light granted to her with regard to her own life, to her great final conflict, and the triumph which is to follow—Christ, the Christian and the Church, all are irradiated in the writings of St. John, with a

* See Tail-piece page 475.

sublime splendour, like that with which the setting sun colours the Alpine heights."

St. John lived to be one hundred years old, and towards the last he was so infirm that he was borne on a litter to Church. Being too weak to preach, he could only reiterate the words which have been his precious memorial through all the ages, "Little children, love one another."

His second and third Epistles are only private letters, the second to "The Elect Lady," thought by some to mean the Church or the Lady Electa, so-called for her eminent piety. The third is addressed to "The well beloved Gaius," of whom nothing certain is known, but there is one spirit breathing through them all, "one golden thread, the bond of unity, fellowship and faith, the bond of love, which is of the Essence of God," for God is Love.

The more one reads the writings of St. John, the more one feels their value, their richness, their supreme importance, and one sees a deep, hidden meaning in Christ's words, "If I will that he tarry till I come." Looking forward with omniscient eye, He saw the need in future years of just this revelation, that He would make, through the inspired pen and memory of the Beloved Disciple, in his Gospel and in the prophetic visions, that perhaps he alone

was fitted to receive. For this great, this divine purpose his life was prolonged, and his whole being was animated with the Spirit of the LORD. No wonder, then, that he could only give utterance at the last to the one thought which possessed his own soul, and which he felt to be the crowning need of every soul.

"Little children, love one another," was not with St. John a mere word of exhortation. It was the symbol of a great power of discipline and order. It was the dove-like spirit of a holy conservatism.

The impression which the other Disciples had that St. John would never die, was retained by many after his death, and some really believed at Ephesus that he was only lying in a deep sleep awaiting the coming of the LORD. There are several picturesque legends of him and his miracles, that have been represented in art, and which are to be found in some of the galleries of Europe. This one of his Ascension is from a Fresco in Santa Croce, Florence. The Apostle is rising from the tomb, and as he ascends is met by Christ, the Blessed Virgin, St. Peter and St. Paul, who descend to meet him.

But these legends and pictures only indicate the profound reverence and love of the early Church for the Beloved Disciple, privileged above all other men. As Browning says:



GIOTTO.

ASCENSION OF ST. JOHN.

FRESCO IN SANTA CROCE, FLORENCE.

“ For all was as I say, and now the man
Lies, as he lay once, breast to breast with God.”

Praise for the loved Disciple, exile on Patmos’ shore;
Praise for the faithful record he to Thy God-head bore;
Praise for that mystic vision, through him to us revealed.
May we, in patience waiting, with Thine elect be sealed.

—EARL NELSON.



SAINT JOHN AT PATMOS

There lies a little lonely isle,
Where dark the salt waves run,
And Grecian fishers dry their nets,
Against the eastern sun.
And many hundred years ago,
Within that island fair,
There dwelt an exiled Jewish man,
A man of reverend air.

His eye was bright as setting suns,
His aged form unbent;
The little children following,
He blessed them as he went.
That head beloved, at supper time,
Had leaned on Jesus' breast;
That honoured hand had taken home,
His mother for a guest.

That eye had seen in glorious trance,
Mysterious things to be,
With visions of impending doom,
On heaven, and earth, and sea.
His pen had writ of times to come,
Of dearer times by gone;
He was the fisher's chosen son,
The Lord's beloved Saint John.

And he had drunk his Master's cup,
So long and patiently,
And now he lingered there the last,
Till Christ should set him free.
And we shall meet him, not as once
On that fair island shore;
But where Apostles, Martyrs, Saints,
Have peace for evermore.

—MRS. ALEXANDER.



THORVALDSEN.

CCOPENHAGEN.

ST. JOHN.

THE FOUR EVANGELISTS
APPENDIX

APPENDIX

The four Gospels are four distinct portraiture of our LORD, yet between the first three and the fourth, there is a very marked difference. The former, until they come to that last journey to Jerusalem, relate only what occurred in Galilee, but the greater part of the fourth has its scene in Jerusalem. The three "Galilean Gospels" as they have been called, are full of miracles and parables and many of these are given in common. The fourth Gospel has no parables as such, and but one miracle in common with the others. The first three relate Christ's popular discourses. St. John chiefly, His private conversations with the Twelve, and His controversies with the Jews about His own Person and Mission. The first three write a plain simple narrative, making no comments of their own. St. John writes "Authoritatively, and theologically," enforcing his own explanations of the facts, which he relates.

"These four pictures arose accidentally," if we may so express it, from the four principal regions of the earth, comprehended by the Church in the first century, and the characteristics of these four regions appear in the picture of Christ given in each. As one

writer describes it, "In Palestine, Matthew proclaimed JESUS as Him who put the finishing stroke to the holy kingdom of God, the foundations of which had been laid in Israel. In Rome, Mark presented Him as the irresistible conqueror, who founded His divine right to the possession of the world, upon His miraculous power. Among the Greeks, Luke described Him as the Divine philanthropist commissioned to carry out the work of Divine grace and compassion towards the worst of sinners. In Asia Minor, that ancient cradle of theosophy, John pictured Him as the Word made flesh, the eternal life and light who had descended into the world of time."

These contrasts, which widely separate the fourth Gospel from the others, arise also in part from the fact, that St. John wrote at least thirty years later, for a generation of men, "Who had become familiar from childhood with the more popular course of Apostolic teaching, which the earlier Evangelists had embodied in their Gospels." Yet something more was wanting to complete the wonderful story, and it was the privilege of the Beloved Disciple after all the others had entered into their rest, to supply this need, and perfect the great work. An eminent writer says, "It is important to realize to the full,

the distinctness of these four portraitures—Christ the Messiah of Israel, Christ the mighty LORD of Nature, Christ the Friend and Priest of all mankind, Christ the true Light and Life of the world. Four-fold our Gospel must ever be. If to know Him in all His fulness be indeed to us eternal life, we cannot afford to merge in one, these separate aspects of our LORD. Instead of wondering at their differences, may we not rather bless and praise God for them?"

E. M. F.

SAINT JOHN THE DIVINE

"Verbum Dci, Deo Natum"

"One of the loftiest poems of the Middle Ages, by an unknown poet, probably trained in the school of Adam of St. Victor."—Translated by E. H. PLUMPTRE, D. D.

The Word of God the Eternal Son,
With God the Uncreated One,
Came down to earth from heaven,
To see Him, handle Him, and show
His heavenly life to men below,
To holy John was given.

Among those four primeval streams,
Whose living fount in Eden gleams,
John's record true is known,
To all the world he poureth forth,
The nectar pure of priceless worth,
That flows from out the throne.

Beyond the heaven he soared, nor failed
With all the spirits gaze unveiled,
To see our true Sun's grace;
Not as through mists and visions dim,
Beneath the wings of Seraphim,
He looked and saw God's face.

He heard where songs and harps resound,
And four and twenty elders round,
Sing hymns of praise and joy.
The impress of the One in Three,
With print so clear that all may see,
He stands on earth's alloy.

An eagle winged and loftiest flight,
Where never seer's nor prophet's sight
Had pierced the eternal vast,
Pure beyond human purity.
He scanned, with still undazzled eye,
The future and the past.

The Bride-groom, clad in garment red,
Seen, yet with might unfathomed,
Home to his palace hies.
Ezekiel's eagle to his bride
He sends, and will no longer hide,
Heaven's deepest mysteries.

O loved one bear if thou canst tell
Of Him whom thou didst love so well,
Glad tidings to the Bride;
Tell of the angel's food they taste,
Who with the Bride-groom's presence graced
Are resting at his side.

Tell of the soul's true Bread unpriced,
Christ's supper, on the breast of Christ,
In wondrous rapture ta'en;
That we may sing before the throne
His praises, whom as Lord we own,
The Lamb we worship slain.

—Schaff's "*Library of Poetry and Song.*"

THE BELOVED DISCIPLE

THE AGED ST. JOHN THE EVANGELIST

I'm growing very old. This weary head
That hath so oft leaned on Jesus' breast,
In days long past, that seem almost a dream,
Is bent and hoary with its weight of years.
These limbs that followed Him—my Master—oft,
From Galilee to Judea, yes, that stood beneath
The Cross, and trembled with His groans, refuse
To bear me through the streets to preach
Unto my children.
E'en my lips refuse to form the words my heart
Sends forth. My ears are dull; they scarcely hear the sobs
Of my children gathered round my couch;
My eyes so dim they cannot see the tears.
God lays his hand upon me;
Yea! His hand, not His rod, His gentle hand,
That I felt, those three years, so often pressed in mine,
In friendship such as passeth woman's love.
But now I'm old; so old I cannot recollect
The faces of my friends. And I forget the
Words and deeds that make up daily life.
But that dear face, and every word He spake,
Grow more distinct as others fade away;
So that I live with Him, and holy dead, more
Than with the living.
Some seventy years ago
I was a fisher by the sea of Galilee.
It was sunset. How the tranquil tide
Bathed dreamily the pebbles. How the light
Crept up the distant hills, and in its wake
Soft purple shadows wrapped the dewy fields.
And then He came and called me. Then
I gazed, for the first time, on that sweet face;
Those eyes from out of which, as from a window,
Shone divinity, looked on my inmost soul
And lighted it forever. Then His words
Broke on the silence of my heart, and made
The whole world musical.

Incarnate love took hold of me, and claimed
Me for its own. I followed
In the twilight, holding fast His mantle.
Oh, what holy walks we had
Through harvest fields and desolate dreary wastes.
And oftentimes He leaned upon my arm,
Wearied and wayworn. I was young,
And strong, and so upbore Him.
But now, Lord, I am weak,
And old, and feeble. Let me rest on Thee.
So put Thine arm around me closer still.
How strong Thou art!

The daylight draws apace.
Come! Let us leave these noisy streets, and take
The path to Bethany; for Mary's smile awaits
Us at the gate. And Martha's hands
Have long prepared the cheerful evening meal.
Come, James, the Master waits, and Peter,
See! has gone some steps before.
What say you, friends? That this is Ephesus?
And Christ has gone back to His Kingdom?
Aye! 'tis so, 'tis so.
I know it all. And yet just now I seemed
To stand once more upon my native hills,
And touch my Master. Oh! how oft I've seen
The touching of His garments bring back strength
To palsied limbs! I feel it has to mine.
Up! Bear me to my church once more;
There, let me tell them of a Saviour's love;
For, by the sweetness of my Master's voice,
Just now I think He must be very near;
Coming, I trust, to break the veil which
Time has worn so thin that I can see beyond
And watch His footsteps.

So! Raise up my head.
How dark it is! I cannot seem to see
The faces of my flock. Is that the sea
That murmurs so? Or, is it weeping? Hush!
"My little children, God so loved the world.
He gave His only Son. So love ye one another.
Love God and love mankind. Amen."

Now, bear me back.
My legacy to an angry world is this:
I feel my work is finished.
Are the streets so full?

What call the flock my name? The holy John?
Nay! Write me rather, Jesus Christ's "beloved,"
And lover of my children.

Lay me down once more upon my couch,
And open wide the eastern window.

See! there comes a light
Like that which broke upon my soul at even,
When in the dreary Isle of Patmos, Gabriel came
And touched me on the shoulder. See! It grows!
As when we mounted towards the pearly gates.
I know the way. I trod it once before.
And, hark! It is the song the ransomed sang
Of "Glory to the Lamb!" How loud it sounds!
And that "unwritten" one! Methinks my soul can join it now.

But who are these that crowd
The shining way. Say? Joy, 'tis the Eleven!
With Peter first, How eagerly he looks.
How bright the smiles are beaming on James' face.
I am the last. Once more we are complete
To gather round the Paschal Feast. My place
So near my Master. Oh! "My Lord and my God!!"
How bright Thou art, and yet the very same
I loved in Galilee. 'Tis worth the hundred years
To feel this bliss. So, lift me up, dear Lord,
Upon Thy bosom. There shall I abide.

—“*The Church Eclectic.*”

WHEN TO THY BELOVED ON PATMOS

When to Thy beloved on Patmos,
Through the open door in Heaven,
Visions of the perfect Worship,
Saviour, by Thy love were given,
Surely *there* were truth and spirit,
Surely *there* a pattern shown,
How Thy Church should do her service,
When she came before Thy throne.

O, the censer-bearing Elders,
Crowned with gold and robed in white!
O, the Living Creature's Anthem,
Never resting day or night!
And the thousand choirs of angels,
With their voices like the sea,
Singing praise to God the Father,
And, O Victim Lamb, to thee.

Lord, bring home the glorious lesson
To their hearts who strangely deem
That an unmajestic Worship,
Doth Thy Majesty beseem;
Show them more of Thy Dear Presence;
Let them—let them learn to know
That our King is throned among us,
And His Church is Heaven below.

Then shall faith read off the meaning
Of each stately-ordered Rite;
Dull surprise and hard resistance,
Turn to awe and full delight.
Men shall learn how sacred splendour
Shadows forth the pomp above;
How the glory of our altars,
Is the homage of our love.

'Tis for Thee we bid the frontal
Its embroidered wealth unfold;
'Tis for Thee we deck the reredos

With the colours and the gold;
Thine the floral glow and fragrance,
Thine the vestures' fair array,
Thine the starry lights that glitter,
Where Thou dost Thy Light display.

'Tis to Thee the chant is lifted;
'Tis to Thee our heads are bowed;
Far less deep was Israel's rapture.
When the glory filled the cloud!
O, our own true God Incarnate,
What shall Christian Ritual be,
But a voice to utter somewhat
Of our joy and pride in Thee?

What but this? Yet since corruption
Mars too oft our holiest things,
In the form preserve the spirit,
Give the worship angel wings;
Till we gain Thine own high temple,
Where no tainting breath may come,
And whate'er is good and beauteous
Finds with Thee a perfect home.

—CANON BRIGHT.

THE NEW JERUSALEM

I heard a sound of voices around the great white throne,
With harpers harping on their harps to Him that sat thereon
“Salvation, glory, honour!” I heard the song arise,
As through the courts of heaven it rolled in wondrous harmonies.

From every clime and kindred, and nation from afar,
As serried ranks returning home in triumph from a war,
I heard the saints upraising, the myriad hosts among!
In praise of Him Who died and lives, their one glad triumph-song.

I saw the holy city, the New Jerusalem,
Come down from heaven a bride adorned with jeweled diadem;
The flood of crystal waters flowed down the golden street;
And nations brought them honours there and laid them at her feet.

And there no sun was needed, nor moon to shine by night.
God's glory did enlighten all, the Lamb Himself the light;
And there His servants serve Him, and life's long battle o'er,
Enthroned with Him, their Saviour, King, they reign for evermore.

O, great and glorious vision! the Lamb upon His throne.
O, wondrous sight for man to see! the Saviour with His own:
To drink the living waters and stand upon the shore,
Where neither sorrow, sin or death shall ever enter more.

O, Lamb of God Who reignest! Thou Bright and Morning Star,
Whose glory lightens that new earth that now we see from far!

O, worthy Judge eternal! when Thou dost bid us come,
Thou open wide the gates of pearl, and call Thy servants home!

—GODFREY THRING.



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